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Wages and the Constitution

ON the eve of the political conventions, two party leaders, Senator Ashurst, a Democrat, and former President Hoover, titular head of the Republican party since 1933, offered amendments to the Constitution. The Senator does not speak for the Administration; he is acting on his own initiative, as is Mr. Hoover. What position will be taken by the two great parties will not be known until both have brought their conventions to an end. But it is inconceivable that either party will attempt to evade what is fast becoming one of the country's most important problems.

The two amendments differ little in purpose. Each proposes to vest Congress, or the several States, with a power which, according to the Supreme Court, neither possesses under the Constitution. Each assumes that the Supreme Court "is and will remain," to quote Senator Ashurst, "the authoritative interpreter of the Constitution." Both the Democrat and the Republican agree with Chief Justice Hughes who, in his decision in the Guffey case, wrote that if the people desire to give Congress the power to regulate industries within the States, and the relations of employers and employees, they are at liberty to declare their will, but that it "is not for the Court to amend the Constitution by judicial decision." The two propositions have thus been proposed honestly and openly in the conviction that grave danger to the country lies in attempting to twist words and phrases in the Constitution beyond their meaning, or in "packing" a Court which will freely amend the Constitution by an alleged judicial decision. It is to be hoped that in the discussions which will assuredly arise during the coming campaign, the same high level of thought and purpose will be maintained. However desirable the particular purpose sought, it is possible to de-

stroy the Constitution under the pretext of amending it.

What Mr. Hoover proposes directly is to assert the power of the several States to regulate wages and hours of labor. Senator Ashurst's amendment is much wider in scope, inasmuch as it provides that "Congress shall have power to make laws to regulate agriculture, commerce, industry, and labor." Mr. Hoover would rely upon a power which is inherent in every sovereign state, but which, according to the Supreme Court decision in the New York minimum-wage case, cannot be exercised by any State in the Union. President Roosevelt has said that the decision thus creates a "no man's land," since under it there is no power either in Congress or in the several States to regulate wages. Senator Ashurst turns from the States to place power in this respect, as well as over every phase of agriculture, commerce, industry, and labor, in the Congress of the United States.

The point raised by President Roosevelt is indeed acute. Yet it is still possible to argue that the Supreme Court did not deny all authority over wages to the State of New York, but merely denied that this power could be exercised in the manner prescribed by the New York legislature, since these asserted for the States the clearly unconstitutional power of abrogating a contract. There is a distinction here, but it is not of practical value to the worker. It might be, and probably is, possible to draw up a statute which would pass the scrutiny of the Supreme Court, but if the New York law did not satisfy the Court, legislators are at a loss to know what will satisfy.

Speaking with all deference to the Court, and to the learned in the law, it seems to us that it is still possible for the States to declare, within reasonable limits, what constitutes a contract and what does not. It is unreasonable to assert that wage earners in any State of the Union are on a level of bargaining power with employers. Equality

exists by accident; it is the exception, not the rule; and if there is no equality, there can be no contract. The man who accepts what is offered not because he thinks it fair, but because he must take it or starve, does not contract for his labor, but acts under unjust pressure. So far is he from being a free agent that, in most instances, he is, to quote Leo XIII, a victim of injustice.

Senator Ashurst's amendment suffers from no ambiguity. It centers all authority in Congress so thoroughly that not only wages but almost every conceivable element in agriculture, industry, commerce, and labor, can be controlled by Congress. In theory, at least, the operation of the amendment would be direct and simple. Congress might work through free unions of workers, making them agencies of government, or it might ban all such associations, and make the union man an outlaw. It might work with the cooperation of the States, or it might reduce these sovereignties to the level of boroughs.

We are not arguing for or against the propositions submitted by Senator Ashurst and Mr. Hoover. Either would introduce profound changes into our constitutional form of government. Obviously, unless the worker is to be compelled to work at a price fixed by the employer, that is, to be deprived of his right to contract for his labor, some change must be had. Whether Mr. Hoover or Senator Ashurst points to the more desirable change, or either to a change which the country can accept and remain a representative democracy, is a question which calls for considered thought.

The Menace of a Degree

WE like the warning which Dr. Isaiah Bowman, president of Johns Hopkins, gave his graduates last week. What he told them was, in substance, that they ought not to think that their education was ended because they had won a college degree. "A diploma," said Dr. Bowman, "cannot make you forever immune to corroding stupidity and ignorance."

We read the words with pleasure, but we cannot help feeling that in uttering them Dr. Bowman was losing his time. Some of the graduates, assuredly, did not need them. They know well that their education is only beginning. To the end of their days, these will be students. An appetite for learning has been awakened, and they will walk through the world in search of it until the day when death at last closes the book for them.

As for the others, they probably thought that Dr. Bowman was joking, in the dry and remote manner accredited to pedagogues. It is quite possible that these felt that what they did not know was not worth knowing; that is, in the supposition that they admitted a field of knowledge unknown to them. Like the small boy who wrote that the weather grew warm whenever the mercury rose in the tube, they had no doubt that the recipient of a diploma was a man who had explored the uttermost bounds of wisdom.

As fields of knowledge widen, the horizon recedes, and with age we tend to distrust our knowledge. At twenty-

one we are sure that we know everything; at fifty, the wise man is not quite sure that he knows anything. But he is not discouraged. He keeps on, as he began, trying to get deeper into the heart of wisdom, patient with himself, and more patient with his fellows, awaiting the day when in another world he can scale peaks of knowledge here veiled in mist.

Spot Light on the Nazis

AS "men dedicated to the principle of liberty of conscience," forty-eight prominent Jewish and Protestant clergymen of the United States issued on June 7 a protest against the German Government's attack upon the Catholic clergy of that country. The statement was made public by the Rev. Dr. Everett R. Clinchy, a Presbyterian and director of the National Conference of Jews and Christians, who explained that the protest was not an act of the conference but the individual expression of those who signed it.

The protest notes the disappointment of the Nazi Government in its attempt to enrich itself at the expense of the Catholic charitable and missionary institutions. "Now it is the good name of the Catholic priesthood which is to be defamed, in the hope that so the ultimate suppression of all universal Jewish and Christian beliefs by the totalitarian state can be most speedily effected."

The writers of this remarkable document have carefully informed themselves on the methods by which faked and "framed" evidence has been cooked up and archives of diocesan authorities and of Religious communities ransacked for possible records of delinquencies. They refer to Prince Loewenstein's prediction (reported and later recalled in AMERICA) of the clergy trials. They are convinced "that if a tenth as much of the pitiless glare of publicity were turned on the present proceedings the results would be the same as they were at the infamous Reichstag fire trial," and observe:

The reputation of the German Catholic clergy for uprightness of living and loyalty to moral principle is so well established and unequivocal that the greatest caution should be exercised before trusting even one of the reports. On this subject there is a great wealth of testimony by the German Protestant clergy over a long period of years.

The promptness and vigor of this declaration are a proof of the clearness with which these men recognize a fact persistently overlooked by our so-called liberal press: that attacks upon Catholicism by modern totalitarian states are attacks upon all forms of religion, since they are ultimately aimed at the belief in God Himself and at any primacy of Divine law over human lust for power. By the same token they are attacks upon human rights at their very foundation. Whether Russia, Mexico, Spain, or Nazi Germany wields the scourge of persecution, it is the entire basis of human liberty which is assailed under the guise of a particular religious institution. There can be no separation in such a universal issue, and the outspoken signers of this protest deserve commendation for the light that they have thrown upon this fundamental matter, as well as for their aid to Germany's stricken Catholics.

Our Public Servants

THIS Government is the largest employer of labor in the world. Excluding the army, the navy, and employes engaged in manual labor, the number of our public servants is approximately 800,000. To pay the salaries of all Federal, State, and local employes we must raise about \$4,000,000,000 every year. Put in another way, under a weekly work schedule of forty-four hours, we donate the pay of about a day to the Government, and are permitted to keep the remainder for ourselves.

Sometimes we wonder whether we can afford to keep so many servants. We oftener wonder whether we need half of those now in service. Many bureaus, Federal and local, have been created in the last three years, and the country has not been disposed to be critical, chiefly because the public need has been great, and much was hoped for from these new creations. But as the emergency passes, these establishments seem to hold their own. Some have been dismantled, but as others are increasing their staffs, the number of employes rises steadily.

In its current report, the National Civil Service Reform League observes that these Federal and State agencies, hastily created three years ago, have "added to the chaos in the government personnel field." From the outset the Federal Government has been an unblushing offender. The first Congress under the present Administration lost no chance of setting civil-service requirements aside, and the passage of every major bill meant the opening of another barrel of pork for hungry politicians. Although the Government has had every opportunity to select employes from the civil-service lists, Congress still carefully inserts into every bill a clause which nullifies civil service, and the President follows the same course in his executive orders.

The Civil Service Reform League sticks to the plain truth when it asserts that "today we face a situation in which the standards carefully developed throughout years of building have broken down." The Government now has a horde of employes whose sole qualification for the work they are supposed to perform is their constant habit of voting the Democratic ticket. Thus we are paying for work that is not being done, or that is not being done properly, and at the same time we are encouraging the belief that the only requisite for government service is a recommendation from the local political boss.

The United States is the only country in the world which steadfastly declines to put a premium on good work for the Government. Great Britain, Holland, France, Belgium, Italy, and other countries, can attract men of character and ability, since they have an honest civil-service system honestly administered. A few weeks ago, the O'Mahoney-LaFollette bill was introduced with a fanfare of trumpets, but since this measure is merely a compilation from civil-service reform bills which have been allowed to sleep peacefully in Congress for nearly two years, when they might have been passed at any time, had the Administration desired it, we see no reason to suppose that it will receive more favorable consideration than its

predecessors. At their conventions both the political parties will probably "demand" a reform of the civil-service system, and some of the Democratic delegates may learn with surprise that in the last three years the percentage of classified civil-service employes has fallen from eighty-one to fifty-seven.

Recently the President remarked that an honest and inclusive civil-service system is one of our most pressing national needs. We quite agree, but it seems to us that if the Administration stopped talking about reform, and began to support the system we now have, the country would have better public servants at a reduced cost. Immediate support would give us time to consider amendments, but when the Administration habitually disregards the principle of civil service, the present system, fairly good in theory, cannot be worth much in practice.

The One Sinner

IT has been beautifully said of Our Divine Lord that He loved the sinner most, because of all men the sinner most needs understanding love. This is only another way of phrasing the consoling truth that the Heart of Christ is filled with a consuming love for every child of Adam, all of whom are sinners. On this truth the Saints have meditated through the ages, and we who are sinners in a sense that they were not, can profitably imitate their example.

But on this, as on every truth, we must think aright. Substituting his dreams for reality, the sentimentalist commonly pictures Christ's love for the sinner as a sort of condonation of sin. Our Blessed Lord forgave Magdalene, but forgiveness came only when she turned away from sin. He stood before a mob to defend a sinful woman cowering at His holy Feet, and in one magnificent and unforgettable phrase, bared its shameful malice for all the world to loathe; but His final word for her was "Go, sin no more." No one ever loved sinful men and women so dearly, or could love them, as He Who with a Divine hatred hated sin. He showed His love for sinners so openly that it was cast up against Him by the scribes and the Pharisees: "This man receiveth sinners, and eateth with them." He could defend the sinner, but He never defended sin. He walked with sinners only because He wanted them to see that sin was fearful, degrading, the one real evil in all the world.

In the Gospel for the Third Sunday after Pentecost which this year coincides with the feast of the angelic youth, Aloysius, Our Lord tells the beautiful story of the shepherd who left the ninety and nine safe in the fold to go out into the desert to find the one that was lost. For our strengthening and solace that story shall be told to the end of the world, but let us not forget the lesson which Our Lord taught through it. "There shall be joy before the angels of God upon one sinner doing penance." The love of God can make the sinner pure in God's sight, but only when through repentance the sinner has turned back to God. God gives His grace, but we must accept it, and use it. The story of the lost sheep does not mean that we

may wander far from God, and keep ourselves far from Him by our deliberate evil acts, with assurance that in the end we shall find ourselves safe in the fold. It means, rather, that there shall be new joy and happiness in Heaven when the sinner has run tremblingly to Our Lord, and on His shoulders has been carried back to the fold that is guarded by His everlasting love.

Note and Comment

The Catholic Encyclopedia

THIRTY-ONE years ago the first volume of the Catholic Encyclopedia was published to give, as its Editors stated, "full and authoritative information on the entire cycle of Catholic interests, action, and doctrine." The immediate international verdict of approval and acceptance is one of the marvels of the record of recent literary productions. In the interval that has since elapsed there have been so many momentous changes in the world's progress that the necessity was obvious of a revision of the original edition of the Encyclopedia to meet current requirements of the impetus it had given to study and research in the field of general reference satisfactory to Catholics. To do this the revised edition of the Catholic Encyclopedia, the first volume of which is now ready, makes it practically a new work. The text and illustrations are entirely new, and each article of the original edition has been carefully re-edited and, where necessary, brought up-to-date. The broad scope of the material originally used made easy an extension that would enlarge the whole to not only a Catholic but a general work of reference. The stated object of the original work, "to give the whole truth without prejudice, national, political, or factional," is strictly observed in the revision and successfully attained in the new first volume. The attractive typographical details, which won such commendation at the outset of the enterprise, have not only been carefully preserved but have been improved upon wherever modern changes could be adapted. Last, but not least, and a fact in which AMERICA takes special pleasure, its founder and first Editor, John J. Wynne, S.J., is still, as he has always been, the guiding hand in the compiling and the direction of the destinies of the Catholic Encyclopedia. Future analysts of these times and events will set down that the two names should be adjudged synonymous.

Our Lady's Poetry Contest

THE magnificent garland of poems, already 2,500 in number, which is the gift of the American poets to the Queen of Heaven, is now nearing completion. The last date for receiving these poems is June 15. Already the poems at hand have been read and sorted and are ready to be given to the editorial staff of AMERICA for judgment. The identity of the contestants is wholly a secret to us; we see only a number marked at the head of each manuscript. The latest most interesting contribu-

tion is a poem written in Braille. This poem is now being deciphered by an expert in a school for the blind and will take its place in the contest along with the others as soon as it has been translated into English script. As was announced last week, the number of prizes has been enlarged to five. The award for first place will be \$100, and \$50, \$25, \$15, and \$10 for the remaining places. The results will be announced in the July 4 issue of AMERICA. We have plans of selecting the best poems submitted in this contest and issuing them in book form in time for Christmas. We shall have more to say about this later when the stress of the present contest is over and we have taken a long, deep breath.

Recovering Religion

OVER a year has passed since a project was launched for reviving interest in religion among the inhabitants of the nation's capital. The aim of the Committee on Religious Life in the Nation's Capital, which was formally organized on February 25, 1935, was to induce the people of Washington to take their religious obligations seriously, and affiliate themselves, if they had not already done so, to some church of their own choosing. Catholics, Protestants, and Jews joined in this task, and Dr. John K. Cartright, pastor of the Church of the Immaculate Conception in Washington, declared on behalf of Archbishop Curley: "The Catholic Church will stand shoulder to shoulder with you in this movement." Among the activities of the year were publications; requests for information about people moving to Washington; distribution of information; provision of "visitor's cards" for use in church pews; various meetings and other observances. Special hints were given to incoming members of Congress that they might profitably make church connections, a practice which might always be of value for our national legislators, and the same hints were conveyed to new governmental employes. Over 100 replies were received, with not a single criticism. Prominent New Dealers and anti-New Dealers buried their hatchets in order to congratulate the committee. The committee frankly recognized that Catholics are not so much troubled by lack of church attendance as are the other brethren. This discrepancy gives a somewhat unreal air to the more strenuous attempts of the National Committee for Religion and Welfare Recovery, of Chicago, Los Angeles, and New York, to enlist the aid of Catholics in filling the churches. The Washington group have still confined their pronouncements to hopes for the future. While cooperation must necessarily remain reserved to externals the net results, when they appear, will be observed with interest.

On the Sidewalks Of New York

COLUMBUS CIRCLE is everywhere known as the favorite camping ground where atheists and Communists might hawk their wares with none to dispute their sole tenancy. On Friday evening, June 5, the members of the Catholic Evidence Guild of New York invaded this

territory and inaugurated their program of outdoor speaking. With them they brought a raised platform built in skeletal-pulpit style, carrying the title, "The Catholic Evidence Guild," blazoned in large letters on the front. No sooner had the stand been set up than a group began to gather. It was 8:30 p. m. "We are not here to *attack* anything or anyone. We are not here to *defend* anything or anyone. We are here merely to tell you fellow human beings and fellow-Americans what we Catholics believe. That is all." Thus James V. Hayes, LL.B., founder and first president of the Guild, began the meeting, at which he acted as chairman. He was followed by John E. McAniff, A.B., LL.B., who spoke on the existence of the human soul. Thereafter Daniel FitzGerald, A.B., S.T.B., explained the Catholic doctrine of marriage. A group of about 250 listened attentively and respectfully, about 100 staying throughout the entire session of two hours. There was no disorder, no heckling, though atheist and Communist were holding their respective meetings within a hundred feet of the Guild speakers. Questions came in rapid-fire fashion and there was splendid fair play by speakers and listeners alike. Nine members of the Guild have presented themselves before the Diocesan Board and will conduct such outdoor meetings at Columbus Circle at 8:30 every Friday in June, July, and August. The Guild has been in existence over eight years. The members have taken an intensive course in Theology and, while awaiting permission to go out on the street, have been specializing in radio broadcasting. Up to date, they have given about 500 broadcasts over many stations. At present, they carry weekly broadcasts on WLWL, WMBQ, and WVFW. This radio work will be continued along with the outdoor meetings.

The Streamline Clergyman

A N enterprising young lady reporter has recently given an outline of the latest model in clergymen. Following an interview with a prominent young Protestant divine, she rapturously enumerated in her newspaper some of the qualities in him which she considers religiously attractive. The new-style minister is admired for being what she calls "a departure from boiled-shirt religion." There is nothing about him which the word *parson* suggests. He is not pretentious or given to unctuous phrases, but uses plain Anglo-Saxon expressions interspersed with an occasional "darn it." In his correspondence he is equally at ease dictating a letter to a Bishop, or to a Vassar girl chosen for the daisy chain. He has "startling blue eyes in a lean tan face" and possesses "a remarkable head with tremendous structural force, every contour firmly molded, giving a clarity to the humorous mouth, the deep-set eyes, the clear-cut, flaring nostrils." He dislikes barriers between the clergy and the laity, prefers to consider himself as just "one of the congregation," and during Lenten services has been known to leave the sanctuary and go down and sit in one of the pews. "Happiness," he declares, "is a will o' the wisp." He chides people who try to escape from reality by "pretending to be ostriches."

He refuses "to wave an incense burner up and down the aisles," first because he desires to free religion of "some of its trappings and mummary," and second, because of "my fear of getting burnt." The sanctuaries of the Protestant churches got rid of the Blessed Sacrament at the time of the Reformation. They seem now in danger of losing even their good-looking clergymen. We are surprised that incense burners are in their liturgies, there being nothing to offer incense to. With the fear of "getting burnt" we sympathize. Especially when one goes swinging it "up and down the aisles."

Parade Of Events

IN an uprush of lyric emotion, a well-known poet once penned the famous line: "Policemen have a hard life," a poetic outburst which was confirmed by recent gendarme history. . . . While world-famous police officials held a convention in Yugoslavia, unknown pickpockets relieved them of their valuables. . . . In Boston fifteen traffic cops received tickets for illegal parking. . . . In New York gunmen escaped from detectives in the detectives' car. . . . Bees complicated the auto problem. . . . In New York State, a bee flew into a car, began biting the driver's neck. Not a little annoyed, the driver steered his car into another machine, which, exasperated, nosed into still another car, which attracted two more into the heap. All cars then stopped colliding. The bee escaped. Stung drivers are as dangerous on the highway as drunken drivers, auto experts believed. . . . The generation which tamed our modern world continued slowly fading out. . . . The discoverer of the Marcel wave died. . . . The inventor of the hot dog passed to his reward. . . . The laundryman who first conceived the idea of concealing many pins in laundered shirts departed this life. . . . A new method of bringing up children was being widely advocated. In this system parents will scold themselves instead of scolding their children. The children hearing their parents bitterly reproving themselves for having such awful children will feel ashamed, become better boys and girls. . . . The futility of the Hitler Government's efforts to dominate everything German was exemplified in its unsuccessful attempt to control German measles. . . . Fear was expressed that some of the candidates for election might have no more color than a dust storm.

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FRANCIS X. TALBOT
Editor-in-Chief
PAUL L. BLAKELY JOHN LAFARGE
GERARD B. DONNELLY JOHN A. TOOMEY LEONARD FERNEY
Associate Editors
FRANCIS P. LABUFFE, Business Manager

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Socialistic Construction in Theory and Practice

FRIEDRICH BAERWALD

AFEW months ago one of the New York movie theaters which specializes in popularizing Bolshevism in this country was featuring a news reel showing the new Moscow subway, the idea obviously being to give a forcible instance of Socialistic construction. We can take it for granted, especially from an esthetic point of view, that the Moscow subway compares favorably with the not-so-beautiful New York transportation system. However, it appears entirely inconclusive to claim the inauguration of the Moscow subway as a Socialistic achievement indicative of the allegedly superior organization of the economic system in Russia.

In order to prove this point it is necessary to analyze certain data which are easily available in official publications of the Russian Government itself, and which I will take at their face value without raising the question of whether some of these statistics have been "cooked" or not. Our brief study will show that the so-called Socialistic construction in Russia has been destruction as far as agriculture is concerned, and that in industry the economic development is exactly what we have become used to call industrial revolution in capitalistic countries. In other words, we will find that the factual development in Russia is entirely different from the interpretation it is given by the Russian leaders and those arm-chair Bolsheviks, the number of which is so rapidly increasing in this country. All this, of course, is more or less history repeating itself. In every political and social revolution we have to distinguish between myth and reality. The more actual developments "deviate" from theoretical pre-conceptions, the more important becomes the revolutionary myth and the necessity to destroy it by unbiased reasoning. Therefore, let us proceed now to study some details of the recent Russian development.

Agriculture fulfills its function within an economic system when it is able to supply enough food for the population. Hence, figures of agricultural development must be connected with data of the growth of the population. In capitalistic countries the population has never outgrown the food supply, thereby refuting the Malthusian pessimism of the early nineteenth century. On the contrary, food supply has been increasing much faster than the population, finally creating those conditions of agricultural surplus production which are of such grave concern for quite a number of nations. Now, no matter how serious such a condition might be, we all will agree that it is better than the converse situation, when agricultural development is lagging behind the increase of the population. That is exactly what happened in Russia.

In 1913 the Russian population numbered 139,300,000; in 1933 the population had increased to 165,700,000. During the same time the grain yields increased from 801,000,000 of metric centners to 898,000,000 of metric centners. That is to say, while the population increased

approximately nineteen per cent in the last twenty years, the grain yields increased only approximately twelve per cent! The picture becomes even more distressing if we analyze data on domestic animals. During the years of rapid collectivization of agriculture between 1930 and 1933, the number of cattle decreased from 52,500,000 to 38,400,000, the number of sheep and goats from 108,800,000 to 50,200,000. All these figures are taken from official statistics of the Russian Government. They illustrate conclusively that the collectivization of agriculture has destroyed the function of that most important sector of the economic system by making it unfit to keep pace with the rapid development of the Russian population. I believe that these figures suffice to show that there is not the slightest reason to expect constructive contributions to the solution of agricultural problems from Soviet Russia.

It is only natural that much greater emphasis is laid by the advocates of the Soviet system on the growth of Russian industry. Nobody can deny that the Russian industry has been expanding at an astounding pace, probably surpassing the tempo of economic development in the formative decades of the capitalistic system. But a closer analysis of the official figures reveals that this process of building up industries, though imposing, is by no means Socialistic. It is not Socialistic because the share of labor in the total value of industrial output lags far behind the increase of the value of that output. It is well known that the main proposition of Marxism is exactly the fact that the worker does not receive the full value of his product, the difference between the value of his work and his wage being the "surplus profit." The following figures will show that the discrepancy between the total value of industrial output produced by labor and the annual average wage return is particularly large in Soviet Russia:

	Total Value of Output Billion Rubles	Annual Aver- age Wages in Russia
1913	?	?
1928	18	703
1929	23	800
1930	38.6	936
1931	43.3	1,127
1932	46.8	1,427

Offhand we must say that it is somewhat strange that the figures for 1913 are not given in the Russian publications. After all, it should not be too difficult to compute average wages of a period only slightly more than twenty years ago. However, we do not want to go into this any further. The obvious conclusion which imposes itself from this table is that the value of industrial output increased 240 per cent between 1928 and 1932, whereas the value of wages increased only about 110 per cent.

Let us not be misled by these tables. I am not blaming the Russian Government for not having adjusted the wage

level to the increase in value of the industrial output. This cannot be done, either under capitalism or under Socialism, because it is always necessary to re-invest a part of the value of output for replacement and for industrial expansion. What these figures reveal beyond any doubt is something else. We see an object lesson being taught by a Socialistic government that the Socialistic theory on surplus value is invalid. In capitalistic countries the total value of industrial output has been increasing in periods of economic expansion. But, predictions of classical and Socialistic economists to the contrary, the real wage level, too, has been increasing. If we set the wages of 1900 equal to 100, the wage level in 1800 was only 51. Hence, we see that in all periods of economic expansion, be they capitalistic or Socialistic, the real wage level is increasing, but this increase by necessity will always be somewhat smaller than the increase in value of the total industrial production. No change in industrial ownership can amend this fact fundamentally. There might be slight variations but they cannot make any substantial difference to the individual worker. When the period of industrial expansion in Russia will have come to an end, it will become even more obvious than today that under no economic system can the worker receive the full value of his product, even under the Marxist theories.

What has really been going on in Russia is less different in fact from the industrial development of the Western countries than the Marxist economists are ready to admit. If you look at the actual development, leaving aside all economic interpretations pre-influenced by a definite set of theoretical concepts, we find that in Russia a hitherto predominantly agricultural country is changing into an industrial society. Within that industrial society the greatest emphasis is laid on those industries which guarantee unlimited development of military preparedness. These policies certainly have been effective. Soviet Russia today is able to resume the policies of Czarism to meddle in Western Europe and wherever else the Russian leaders decide to make their influence felt.

I do not think it is necessary to express in many words that this realistic appraisal of the Russian development is not based on an uncritical admiration of the capitalistic system. Today we do have to realize that new forms of economic organization have to be found in all countries. But we never can arrive at a more human economic system if we supplant capitalism by anti-capitalism, thereby remaining on the same intellectual and economic level as the capitalistic system itself. Before we come to a new economic system, we have to find again a new organization of our social and economic thinking.

Stop War!

RICHARD L-G. DEVERALL

ARMY appropriations this year were increased by some \$60,000,000. Navy appropriations are increasing at a proportionate rate. Startling as it might seem, our present cost in the national defense business is about \$2,000,000,000 every year. And then we dare to proclaim that we are a peaceful nation, a land of peace lovers. There are many who argue that by preparing for war, peace can be achieved. Such a statement can neither be proved nor disproved, but we can point to the fact that for thousands of years men have been preparing to defend peace, and for the same period wars have been devastating the world with increasing frequency and intensity. Due to the achievements of modern science, the cost in human life and misery is rising at an appalling rate. The Spartans who fought the battle of Corinth lost eight men; 50,000 dead was no large loss for one battle in the World War.

In the times before Caesar Augustus, most well-informed Roman citizens understood the causes of Roman wars, for these causes were simple. Perhaps a war was fought along the Danube to conquer barbarian tribes, or perhaps a war was fought in Africa to increase the farm produce flowing into Rome. Even during the Middle Ages the events leading up to war were simple and quite obvious.

But modern warfare, it would seem, is something so involved that few persons know what is going on behind the scenes. Consider our entry into the World War. When Woodrow Wilson addressed Congress that fateful Good

Friday night, he proclaimed that we were going to fight a holy crusade—a crusade to make the world safe for democracy. The men who responded to the call to the colors did so for they felt that here was a clear moral issue.

But the issue was not as clear as that. Behind the external, simple factors, there were many insidious, underhand forces working to drag us into the European conflict. Powerful financial interests, their funds tied up with the fate of the Allied Powers, secretly worked hand-in-hand with certain members of the American State Department, and succeeded in breaking down the barriers that kept us out of the War. The resumption of submarine warfare on the part of the Imperial German Government, the overt act supposed to have "caused" the War, in reality was merely the emotional issue used to arouse the people to anger and to hate. President Wilson himself admitted that the actions of the Germans had little to do with our entry into the War; powerful economic interests were the preponderating factors that brought us into the War. Hear the testimony of the great War President:

SENATOR McCUMBER: Do you think that if Germany had committed no act of war, no act of injustice against our citizens we would have gotten into the war?

PRESIDENT WILSON: I think so.

SENATOR McCUMBER: You think that we would have gotten in anyway?

PRESIDENT WILSON: I do.

Thus we see that a war ostensibly fought to make the world safe for democracy was in reality one fought to

preserve the interests of certain international bankers. The World War is used simply to illustrate a point. While many anti-war crusaders point out the huge cost of war, the terrible losses of life and property, those things are relatively not as important as the ability to determine the lawfulness or unlawfulness of any certain war.

Catholics are given certain principles whereby they can determine the lawfulness of war and the possibility of their taking part in it. Briefly summarized, there are six general principles:

1. The state can only wage war to safeguard its rights. The aim of such a war must be the restoration of peace and the satisfaction of the claims of justice.
2. If the state is defending itself, the aggression must be clear and morally certain.
3. No state has a right to fight a war if the loss of life and property entailed is out of all proportion to the issue under discussion.
4. All other peaceful methods of settling the dispute must be exhausted before war is resorted to.
5. The state must be reasonably certain of victory.
6. The war must be waged by lawfully constituted authority; love, justice, and charity must mark the conduct of those engaged in the conflict.

Clearly the World War, as far as the United States was concerned, was an unjust war. President Wilson called for war because of Germany's overt act; yet, a few years later, he admitted that these acts had little to do with our entry. Before we entered the War, British and American propaganda agencies, working mainly through the secular press, poisoned the minds of the general public. The most ridiculous stories were broadcast all over the country; stories that we now know to have been deliberately manufactured with a view to arousing hatred for Germany in the hearts of the American people. Further, when Pope Benedict called for a "peace without victory," an armistice, Wilson rejected his overtures.

As for the provision that war is to be fought in the spirit of love, justice, and charity: well, you answer that one. And when we remember that war is fought to secure peace and satisfy the claims of justice, we have but to recall Versailles; to note the condition of Europe today.

It would seem that something went wrong with Catholics during the World War, for of the tens of thousands of Catholic young men called to the colors, only one man, as far as we can determine, had the courage to refuse to fight *because of conscientious objection to modern warfare*. Catholics, as a body, seem susceptible to war, for they are taught in their Catholic schools to love and honor their country. When the government calls upon them in a crisis, they respond magnificently. But is it not foolish to be duped into these wars without first examining the causes with a view to determining their coincidence with the principles laid down by the Catholic Church for a just war? Does not the fact that only one lone Catholic refused to fight in the last war indicate that the Catholic position is weak—extremely weak, if you will?

If all this is true, and we have historical opinion in

our favor, why do not Catholics realize their weakness and take a strong position on the question of war? As John Eppstein tells us in his monumental, "The Catholic Tradition of the Law of Nations":

Many Catholic theologians of late have indeed sinned rather by omission than commission; rather than risk the influence of their own national prejudices, or the displeasure of their students and readers, they have, it seems, either left aside any attempt to deal with the ethics of war and peace or contented themselves with reproducing in the shortest possible form the traditional Thomistic doctrine on this subject.

But if many Catholic theologians have not spoken the Papacy has not feared to utter sweeping condemnation of modern warfare. Pope Pius XI, on Christmas Eve, 1930, said that he did not want to believe that "there now exists a civilized state which would wish to become so monstrously homicidal, and almost certainly suicidal, at the same time."

It would appear that the duty Catholics face is quite definite. They must realize that under modern conditions a just war is next to impossible. Rather than sit back passively and let their country and themselves drift into war, they must aggressively sally forth and educate themselves and their fellow-citizens in the Catholic ethics of peace and war. They must point out that the horrors and dreadful bloodshed entailed by modern warfare are out of all proportion to the ends to be gained (and is anyone ever a victor in modern warfare?); that the just war is practically excluded from existence. They must show that economic interests are so entangled with moral rights that it is no longer possible under modern conditions to separate them; therefore a clear-cut decision cannot be made and it is sheer folly to attempt to do so. They must show that modern wars are fought by appealing to the basest instinct in human beings: hate. As the American Bishops said in their Pastoral Letter of 1919: "We may not forget that in all this strife of the peoples, in the loosening of passion and the seeking of hate, sin abounded. Not the rights of man alone but the law of God was openly disregarded."

Catholics cannot be pacifists, for pacifism denies the possibility of a just war. But Catholics can be conscientious objectors to all modern warfare, for in the light of what we know today, we know that a just war is highly improbable in this era. Although the Catholic Church in America is a minority group, if all its members take this stand, it can form the focal point around which a powerful bloc against war can be built. And what government, no matter how militaristic, will dare to defy the open intention of such a group of persons?

The time has come for a clarification of this question of war. For too long have we fought battles for other nations, for international bankers, for politicians, for newspaper editors greedy for increased circulation. Let Catholic America rouse from its slumbers and stop this war business once and for all.

Some say that it is an ideal impossible of realization, but are not those who pursue ideals the only realists? Are we not to embrace the folly of the Cross for Christ's sake if we wish to enjoy eternal life?

Jonesville Revisited

THEODORE MAYNARD

ONE might reasonably inquire why it is necessary to go to Jonesville at all; a place with such a name suggests a horrible blankness of imagination. What songs or folk-tales or traditions could survive there? If any charm lingered in the countryside before Jones (whoever he was) arrived, it must have fled before him. For somehow Jones seems to be the antithesis of all poetry. Wordsworth, with incredible tactlessness, opens one of his sonnets:

Jones, when from Calais southward you and I;
and we have no wish to hear (even from Wordsworth)
what happened upon that journey. Smith wouldn't have
been so bad; but Jones!

Nevertheless I not only went to Jonesville, but I went back (being in the neighborhood) last November for no other purpose than to see Jonesville again. Or rather I went to meet the ghost of my former self, and in the hope of finding a few living people who had known him. Perhaps, too, there was a wistful dream that Jonesville by now had at least one legend.

At first it began to seem as though Jonesville itself was a legend. For when we reached there, driving from Burlington, an attempt was made to persuade us that we had come to the wrong place. Three young men and myself got out of the car and walked into the general store to make inquiries. Promptly suspicion was aroused, and I fancy we were narrowly eyed as G-men. Jonesville was obviously uneasy at seeing us. These Vermonters are a dour and cagey race.

Mr. Chappell, the owner of the store, admitted to having lived there for forty-one years, but neither he nor anyone else would admit knowing anything about what had happened twenty-six years ago. His profession of ignorance, like his reserve, was impenetrable. It was he who first tried to get rid of me by suggesting that I must have some other village in mind; none of the things I was talking about had ever happened at Jonesville.

I was not to be put off in this way. There were changes in the place—the dirt road was now a State highway, and one of the old covered bridges across the river had been washed away in the floods of 1928—but I could not be mistaken about Jonesville. There stood the hills with their silver birches rising through the snow, just as I had known them of old. There was the railroad station, hardly more than a shack, and the tracks upon which I had so often walked to Bolton. I knew that I only had to cross the river by the new iron bridge and I should find the schoolhouse, or at least find the place where the schoolhouse had stood. And a little further along was a rough road through the woods that led to the lumber mill.

Jonesville itself seemed to have dwindled, but I have always found this happens to buildings and places known in youth and afterwards revisited. Not that I had gone

there expecting to find more than a very small village; but it was now a mere cluster of houses, with no more than a single row for a street. But it was Jonesville right enough. And I was determined to find what I was looking for.

Mr. Chappell, however, looked at me down his long Vermont nose and was incommunicative. I pried him with leading questions; I did my best to freshen his memory. It did no good. When I asked whether there were other people who had lived there twenty-six years ago, he brightened up sufficiently to confess that they were all dead. However that might be, I was not going to give it up. We drove the three miles to Bolton, where there could hardly have been ten houses. There an aged French-Canadian, who, with his son, was mending a fence, said that he had been there only fifteen years but directed us to a house where a man lived who had been in Bolton thirty years. He was out deer hunting. His daughter, however, directed us to a Mrs. Johnson.

Leaving two of my G-men in the car this time, so as not to frighten the good lady, we managed to get into her parlor. I told her I was looking for some information about a young Englishman who had come to Jonesville and Bolton twenty-six years ago to conduct services in the schoolhouses, at Jonesville in the morning and at Bolton in the afternoon. Mrs. Johnson was cautious about committing herself, but under pressure she remembered that "a feller of about nineteen had come there, and had been fired."

"That's the man I mean," I said, being careful not to seem too eager. "Do you remember why he was fired?"

She had begun to thaw, and was now ready to impart information: "Yes, he preached a sermon and said there were three kinds of damned fools."

This was not quite accurate. I had given the correct story to my companions on my way there. The young man had told his astounded congregation that there were three kinds of fools: silly fools, stupid fools, and (in the strict theological sense) damned fools. But Mrs. Johnson was sufficiently close. I now sprang my surprise and told her that I was the young Englishman.

This, however, she flatly refused to believe; I was too old to be the man. I remarked that a beard made a man look older than he was, but she waved the explanation aside as sophistical. "Now the feller I'm talking about," she kept saying, and no amount of corroborative detail on my part would shake her disbelief. Whatever I said brought from her, "But the feller I'm talking about. . . ."

I now switched to another subject. Were services still held in the schoolhouse? "No," she returned sadly, "except for me and the woman next door there are no Protestants left here now."

At the shocking news I looked grave as I asked: "What are they—French-Canadians?"

"Yes." A note of bitterness came into her voice: "French-Canadians and Irish." After that outburst I discreetly veiled from her my own Catholicism.

Mrs. Johnson had given us a start. She could not remember the "feller's" name, but she had heard the sermon. And she furnished the name of the French-Canadian family with whom the scandalous minister had lodged—Garigou. We now drove back to Jonesville.

On our way we saw the Bolton schoolhouse, still only a box but modernized with sun windows and white paint. The Jonesville schoolhouse, which was much larger, remained as it had been a generation ago. But we found the lumber mill burned down.

Mr. Chappell, after we told him that we had seen Mrs. Johnson, loosened up slightly. It turned out that, despite his name, he was not much given to going to church. "Perhaps that's why I don't remember much about it," he confessed. But he told us that the Garigous' house had burned down, that Mrs. Garigou was dead, and where I could find the old gentleman.

As soon as I set eyes on Mr. Garigou I recognized him—a wrinkled little man who did not seem to have changed a particle. He was quite devoid of Vermont caution, but he had no recollection whatever of me. Neither had any of the other ancient inhabitants of Jonesville. The thought was depressing. I had supposed that if I were not remembered for any other reason, I should have been remembered for my disgraceful conduct.

I had arrived there very young, but with immense self-confidence, perhaps it might be called conceit. After two Sundays, when I had preached harmless enough sermons (the same one, for the sake of saving myself work, at both Jonesville and Bolton), I decided that the time had come to wake up the local rustics. Hence the sermon on fools, which I promised to continue the following Sunday.

The second instalment was never administered. I was preparing it a couple of days later when a boy arrived with a message: would I mind going over to the feed store to see Mr. North? I found Mr. North, a tall, lanky Vermonter with drooping moustache, sitting with his feet on the stove and smoking a corn-cob pipe. It was his unpleasant duty, he told me, to ask for my resignation. Despite his posture, he looked very uncomfortable as he said this. It took me completely by surprise. I had complacently imagined that I was a great success as a preacher. When I wanted to know the reason for my dismissal, he said it was because I had been preaching heresy. As I had been doing nothing of the kind, I insisted on knowing more. "Well," he said, "there was another thing. You spoke of a bull in a china shop. Now that's not a nice thing to say in the presence of ladies." I saw that if the delicacy of the wives of Vermont farmers was so extreme as all that, there was no use in arguing the point; but I asked if there was anything else. Yes, there was. I smoked. He puffed serenely at his corncob as he spoke. More flabbergasted than I have ever been in my life, I resigned. The real reason, of course, was that I had "sworn" during a sermon. Moreover, as it appeared afterwards, my congregation supposed that I had been

making the suggestion that they were the damned fools.

But note what happened to Jonesville. That feed store now stands boarded up, closed forever as a sign. The house where I had lived was burned down. The covered bridge by which I used to cross to the school house was washed away by a flood. The lumber mill where I had to work until I could scrape together enough money to take me out of the place also burned down. Only the schoolhouse remains. This is what happens even in rock-ribbed Vermont to those who reject the prophets.

The next day I got a letter from the Congregationalist minister at Richmond, who acted as my general supervisor, asking me to see him without delay. I got a comprehensive wigging on the enormity of smoking, and consoled myself on my walk back to Jonesville by smoking all the way. Yet it was all very lucky for me, for had I been a success in my first pastoral charge I might be today a Congregationalist minister—a strange reflection. The Congregationalist church at Richmond, by the way, has lost its identity as such, and is now "Federated." Another judgment of God!

It was rather curious to notice that nothing had gone right at Jonesville since I left. Flood and fire and death have diminished the village, and those who have replaced the former inhabitants there (as at Bolton) are mainly Catholics. Their schoolhouses no longer have even a flippant youth to conduct services in them.

The incidents of the afternoon made us wonder a little, too, about historical evidence. I had thrown my bombshell among the yokelry, and it had been completely forgotten except by Mrs. Johnson. And she had flatly declined to believe that I was the man in question. If it was so hard to get witnesses to an event which had occurred only twenty-six years ago, what reliance could be placed on evidence still further removed? We got our reassuring answer at the end of our search.

I had always remembered that on the occasion of my famous sermon, among those who listened to me with stony faces was a Mrs. Miller. She had stuffed a handkerchief into her mouth to prevent herself from laughing. She, at least, had appreciated my wit. I had cherished the thought of Mrs. Miller.

By great good luck, we found her at Richmond on our homeward journey. Her name, of course, is not Mrs. Miller, and, indeed, I have changed all the names except those of Jonesville and Bolton. But I knew her as soon as I saw her and she was, unlike all my other former parishioners, very willing to talk. Her memory was perfect. "Let me see," she said, "the man's name was Maynard." She thought a moment more and added: "His first name was Theodore." As soon as I had got this out of her I identified myself with my driver's permit.

We were getting along so well chatting about old times that I decided to make an experiment I should never have ventured upon with Mrs. Johnson. I told her that I had been a Catholic for over twenty years. Instantly her face fell. She knew I had been expelled for heresy, but she never thought I would come to so bad an end.

However, she had gone too far in affability to draw back even after such a revelation, and we parted friends.

But she destroyed my last illusion. She told me earnestly that this was the only time in all her life that she had laughed in church. It had evidently rested heavily on her conscience. I was on no account to think, however, that she was laughing at anything I had said. She may have forgotten herself so far as to laugh during service, but

it was not at the sermon, oh, no, but at something else. It was only because Mrs. Olmstead, who had been sitting behind her, had whispered: "The next thing is that he'll be swearing." Mrs. Olmstead, she said, was always making jokes. Why, she had even joked on her death bed! So I no longer have the satisfaction of recalling that I provoked even one Vermont Congregationalist laugh in church.

Catholic Youth Fights Through

JOHN J. O'CONNOR

THE very best of our young people are embracing the Religious life. They are achieving daily miracles by prayer and self-sacrifice while the more selfish of us are taking the easy way out by teaching Catholic doctrine to street corner and park crowds.

Our young people know all the answers. They have penetrated to the very core and substance of contemporary ills and they possess the high courage to follow their vision, their dream, their shining ideals into the very heart of Christ.

Priests, nuns, and lay Brothers constitute the Church's first line of defense. Make no mistake about that. They are on the firing line twenty-four hours a day until death. The rest of us take part in the fierce battle as the mood seizes us. When we become tired, or merely bored, we pick up and go home. But the veteran legions fight on.

Brown says: "I am nearing forty and it is time to rest."

Jones says: "I have devoted enough of my life to Catholic Action and now I am going to get myself married."

Smith says: "I am building a house. Please excuse me."

Cartwright says: "What's the use? Let someone else try to fashion a brave new world."

Is it any wonder that we are somewhat saddened whenever we are informed of a new vocation? The Catholic Evidence Guild of Washington, during the past five years, has graduated two members into the convent and one young man into a Franciscan monastery.

We always feel that our own obscure little sector on the battlefield is terribly important in God's plan. We try to take a broad view of things, but it hurts a lot when our enthusiastic young workers leave us and we have to struggle along somehow with Brown, Jones, Smith, and Cartwright.

Catholic youth urges two criticisms against the older generation. In the first place, there is almost a total lack of effective leadership. As one young man recently expressed this crying need of the hour: "Those who could lead and show us are content to sit back and utter platitudes. We want fighters in our high places."

Fighters, in this decadent age, are about as scarce as hen's teeth. Our whole Catholic Action program in the United States breaks down because the principles taught in the classroom are not translated into action. We do not follow through. There is no sanction behind anything

we say. We bark a lot but we do not bite; and until we learn how to bite there is not much hope for a new Christian economy.

It is easy to work up a fine emotional glow in favor of social justice. It is easy to address a sedate and well-fed audience in a comfortable auditorium on the disadvantages of our rotten economic system. It is easy to rant about the Papal Encyclicals and issue grandiose messages of protest to the world at large.

Youth needs direction, guidance, and encouragement. Our young people are struggling desperately to find themselves. They resent being referred to as "the lost generation." They do not want charity. They do not want sympathy. But they are demanding what has long been denied them—a square deal.

Many leagues and guilds express deep concern about the 500,000 children left in the wake of the depression and suffering physically and spiritually from neglect. The Federal Government fails to offer funds. Various charitable associations are penniless and cannot provide aid. Homeless babies are being jammed into alms-houses and jails, to grow up amid filth, senility, imbecility, and crime. The older generation thinks that this is the proper procedure. If they thought otherwise, they would do something more than weep copiously into their perfumed handkerchiefs. Nobody expects a toddling infant to put on the gloves with our corrupt economic system. The adult population in this country is not interested in the maladjusted child. Let the brats starve! That leaves the problem squarely up to the young manhood and young womanhood of America.

Our young people are beginning to realize that they must take their destiny into their own hands. They must learn to stand on their own feet. They must create and develop their own art, as Father LaFarge suggests, as a stimulus and a guide to intensive Christian living. Youth alone possesses the vision and the endurance for the bitter, heart-breaking struggle ahead. They must fight not only for their proper and legitimate place in the sun but also for the coming generation, for the babies who are today being neglected, abandoned, and abused.

Our young people had hoped to find allies in various Protestant churches in order to present a common Christian front against Communism. The Oregon Baptist Convention, however, recently charged that Communist literature was printed in Baptist publications. It declared

that ministers are unable to counteract "subtle propaganda upon which certain independent groups build their work because these can successfully quote existing denominational material as definitely of Socialistic and Communistic tendencies." Protestant ministers are seriously concerned about the ravages of Communism in their churches. They are trying very hard to steer a definite course between Rome and Moscow, and they themselves would be among the first to admit that they are not doing a very successful job of it.

Once again our young people are driven back upon their own resources. Nor are they altogether immune from the Communist virus. The Left Wing in various youth organizations is of the confirmed opinion that the pulpit is being ignored as a powerful weapon in the contemporary war for social justice. They are thoroughly dissatisfied with the usual Sunday morning sermon that has been unblushingly pilfered from a sermon book, vintage of 1898. Anybody, they declare, can quote Scripture. Anybody can describe the stupidity and appalling brutality of bankrupt capitalism. The real problem, of course, is to interpret and apply the law of Christ to existing conditions. Most sermons, the Left Wing asserts, might just as well be given in the moon for all the practical good they are doing McGillicuddy and family. This anti-clerical spirit may be a passing phenomenon. Let us not forget for a single instant, however, that the vast majority of Communists in Spain, Mexico, Uruguay, and Brazil were recruited from the ranks of Catholic youth. Negativism, as Father Patterson has pointed out, cannot meet the common Communist front.

Catholic youth's second major criticism against the older generation is that Catholicism is taught in our schools and colleges but that paganism is practised in the home. Until that almost daily conflict is eradicated, they are in complete agreement with the program of the Catholic Conference on Family Life that "other efforts in the field of Catholic Action will prove but of little avail."

Our young people are having a difficult time of it in the world. I need not enlarge upon this point. In any mixed social gathering they are outnumbered ten or twenty to one. The pagan pressure is terrific. Their standard of conduct is constantly being misrepresented and ridiculed. Now there is a Catholic way of fishing, of playing baseball, of dancing. Our young people, at the present time, are not in step with the trend of modern life in this pagan era. But if they are to continue to keep the Faith, they need the positive example of Christianity in action in the home, and they are not getting it.

Some Catholic parents are practising artificial birth control. A penny postcard to Mrs. Sanger will reveal the approximate number who are frequenting birth-control clinics in the United States. It is futile for Catholic parents to teach their young sons and daughters the salutary lesson of self-discipline and self-restraint when they themselves are guilty of the opposite vice. How can a young man be expected to make a week-end retreat at Manresa when dad has never gone, won't go, and has no intention of going? Mary Jane wants to know why

she should join the Sodality when mother plays bridge every Wednesday evening. Catholic youth feels that it is being betrayed by the older generation. It has looked to existing organizations for guidance and direction and found them wanting. It has looked to the home for encouragement and support and found only apathy, laziness, indifference, and bad example.

Christ is speaking to Catholic youth today because suffering has taught them the valuable lesson of silence. They have come to love mental prayer, the Liturgy, frequent Communion. They know that Catholic Action follows after an intense cultivation of the spiritual life. They are convinced that Christ lives in them, and that they live in Christ. Despite every conceivable obstacle and handicap, Catholic youth is admirably fulfilling a sports writer's definition of a gentleman: "A guy what can stand up and fight." While the older generation is still debating the Negro question, the students of Georgetown University have taken charge of the young colored people of the parish of Our Lady of Perpetual Help. Every Sunday they direct the youngsters in athletic games and give them instruction in catechism. Preparations are under way for a dramatic performance. Another group of young men in Washington, the Knights of Columbus Radio Guild, is doing a splendid work in popularizing Catholic doctrine. Life, they say, begins with water. They are referring, of course, to Baptism. Why shouldn't religion be made interesting and attractive to the masses?

Possibly youth's greatest contribution to civilization will be in the field of international relations. They are not being hoodwinked by Communist propaganda which advocates almost complete disarmament for the United States. America has led the way in the reduction of armaments, and waited for years for the reduction of armed forces of other countries. What is the result? Europe, according to the estimate of the Assistant Secretary of War, Harry H. Woodring, has 30,000,000 men under arms. The United States, while always willing to cooperate in any sane disarmament program, should not ignore the activities of the other nations of the world. To advocate anything less than reasonably adequate defenses is treason.

Catholic youth has been, to a greater degree and extent than the older generation, on the receiving end of one of the worst depressions in history. They know all about "rabbit punches" and "hitting in the clinches." The modern world has hit them with everything but the goal posts. But they can "take it." They can stand up and fight. Put that in the record.

INTERVAL

Mary was a little girl,
Only sixteen years,
When she accepted motherhood's
Inheritance of tears.

And she was only forty-nine
When Christ was crucified.
Her body lived for several years,
After Mary died.

CAROLINE GILTINAN.

Sociology

Leaders of Youth

C. GLYNN FRASER

IN a previous article I wrote concerning the need for trained boys workers in the field of Catholic recreation. Herein is more of the same, and, in addition, a word on Catholic agencies whose purposes and objectives are training and education for youth service, as well as advice and assistance in programming and initiating boys work.

In the field of volunteer work at the present time, the volunteer is invariably assigned to a single activity which is "his line." This is logical, of course. The supervisor alone is expected—usually because of his experience, not formal training plus experience—to guide activities toward character-training objectives. The volunteer knows that idleness is truly the devil's workshop, because when the boys are not kept busy they cause trouble and problems of discipline. In order to have smooth sailing, he keeps everybody on the go, as the saying is, but his lack of training in programs and youth psychology leaves him ignorant of such factors as environment demanding one type of programs; mental age and school curriculum another; social misfitting and personality another; and so on. It is apparent, therefore, that training is necessary for even the least satisfactory results.

The volunteer very often does not know the meaning of "training for character." He does not think it is his job to know. Unless he is a trained worker, it isn't. He wants his group to be "champs" and then his work will be crowned; a worthy and necessary aim, but not sufficient. Supervisors today are willing and eager to accept leaders on that basis. Such should not be the case, however, as the means to the end—training and planning to win—is lost sight of if the club cannot win most of its games. Even as the supervisor or director aims at the instilling of sound principles of character in the boys and girls of his recreational center, so the volunteer should administer his specific program, even though it be but a small cog in the whole set-up.

At the Catholic Boys Workers Conference, held in New York last year, under the auspices of the Boy Life Bureau of the Knights of Columbus, the principal speaker, the Rev. Paul H. Fursey, Ph.D., author, lecturer, and professor at the Catholic University of America, stressed time and again the statement: "We are too busy winning games." As Father Fursey said: "Recreation should have a deeper meaning." The mere mechanics of a recreational program do not warrant support. Conscious and conscientious planning of programs is where Catholic leaders must take part, leaders who are engineers in this delicate field of youth.

Another interesting statement made at the Conference is this, by the Rev. F. G. Straub, of Auburn, N. Y.: "Close to three-quarters of our Catholics of high-school age do not receive any Catholic religious training. . . ." Catholics everywhere realize the fact that the Church is

the main channel of all Catholic training, but they are realizing more and more the need for supplementary training agencies, such as the Catholic settlement program, the Columbian Squires, and the like. The young man of today who has reached his eighteenth birthday has spent six full years' time in leisure. How was that free time used? The character of the boy will determine the answer. The chances are that if he got into trouble his parish had no youth activities and parents had forgotten that children must have adventure and fun.

There are not a few young Catholic men who donate time to work with youth. As a rule, they are pretty close to what we like Catholic men to be. But invariably they are informed only as to "activities," not as to the why of activities. Catholic organizations of any size should foster some sort of basic training for people so inclined. For this purpose, the Knights of Columbus has organized its Boy Life Bureau, of which one department is the "Boyology Institute," a sort of traveling college which fulfills the need just referred to—basic training. John J. Conway, director, is situated at the Supreme Headquarters, Knights of Columbus, New Haven, Conn.

In October, 1933, the National Council of Catholic Men organized the Catholic Youth Bureau as a separate division of the National Catholic Welfare Conference. Its purpose was defined as "to serve as a clearing house for the collection and distribution of information regarding the aims, ideals, programs, and physical composition of youth organizations and movements; to encourage and to assist existing, approved organizations without supplanting them in any way." The year 1933 was a bad one in which to start anything, and lack of funds and staff have prevented this Bureau from operating as it should under its efficient Director, the Rev. Vincent Mooney, C.S.C., who is now very active organizing the Catholic Youth Organization in South Bend, Ind. Father Mooney, whom the writer knew at Notre Dame, is an inspirer and a true builder in youth work. Succeeding Knute Rockne as Director of Physical Education at the University, he soon had a four-year course in physical education which was second to none in the land. He had been a personal friend of the great Brother Barnabas, who had a part in every boys-work movement in this country, and still has the Brother's energy and ambition. About 140 of us who have taken the Master's degree in Boy Guidance at the South Bend institution look forward to the time when conditions will permit "Father Vince's" development of the Catholic Youth Bureau at 1312 Massachusetts Avenue, Washington, D. C.

At the National Conference once a year or so, the Notre Dame group, with Ray Hoyer, Dean of the Department, are able to express hopes and fears. A constant prediction is the formation of a "youth movement" similar to Nazi, Fascisti, or the like. Our isolation from Europe

has been the cause of its slow growth here; but growth there has been, as was reported in the article "Young Communists," by Thomas J. Diviney, in AMERICA for January 11. Our CCC camps constitute a definite trend toward youth mobilization, but in not improper hands. I am not certain that the National Youth Congress is not a movement in the wrong direction. The lack of foresight, poor logic, and judgment, and amateurishness of its "National Youth Act," which was rejected by Secretary Ickes because, among numerous other reasons, "it contains no satisfactory or well-defined plan for accomplishing the desired objectives," do not indicate an intelligent sponsorship.

Therein lies the strength of Catholic youth work: a definite, intelligent motif behind all its actions. The Church can here, too, sponsor real Catholic action by getting young Catholics in action.

Proper attitude and sense of value on the part of leaders is a basic need in a program; for example, on Sunday morning, before a hike, attendance at Mass would not be a matter for discussion—but a matter of fact. That attitude must be a fundamental in Catholic leadership. Catholicism is the essence of life, which, therefore, makes religion paramount in all things. That this true life should permeate the actions, work, and play, of Catholic youth is apparent, for upon them are we building the character and fineness of the next generation. Above everything else, upon youth is laid the Church of tomorrow.

Education

To Myself

EDWIN G. MOLINE

THAT I should be writing to you, my dear Ed, seems peculiar. Not that a letter to my old self should be anything else, but I was so sure that I would have no further need of your friendship, and today you are a stranger, you whom I once knew so well. That is really odd. Then, too, there seems to be an admission of weakness in turning to the past to find a bit of help for the present and the future, and perhaps the peculiarity that I find in the situation lies in that mainly.

Still you should remember, even better than I, history's insistence, "there is no progress without retrogression." I could use progress, no doubt of that, if I am to avoid the stagnation of just passing the time and existing in a daily round of "do just this and no more." This letter to you then is retrogression, in a sense, just as present occupations are in fact.

It isn't just myself expressing an attitude. Actually there are more than a few who feel as I do. Not actually discouraged (at least we would never admit it after our proud words in defense of selves and training) but we are puzzled and that perplexity is stealing the ambition we had, undermining the confidence that was ours in yesteryears, when we were you, our other selves.

That is why I turn to you. For a year or two I'd like to borrow some of the energy that we had for college

studies, for campus activities of three sorts or four. I need some of the resolution which directed our handling of the irons we kept turning in the fires as we scanned the surroundings for additional occupations. To say that I would be grateful for such a gift from you or for advice that would lead to the acquisition of it from one source or another would be a very small expression of my great thankfulness.

As I said, I know that I am not the only one who feels as I do. When we gather for alumni dinners, or when we, the younger alumni, meet on the street as individuals, it is easy to sound the depths of the sentiment that is rife among us. Bewilderment is perhaps the most predominant emotion. Frustration of ambition, gradual discard of ideals, and an uneasy contentment, if you will allow the paradox, are all to be encountered.

None of us seems to acquire any protection against the confusion I mention, unless it is in a cynicism which becomes more and more bitter. It is difficult, indeed, to understand all the "why's and wherefore's" of life as it affects us. Why should our elders, the pillars of society, insist on the worth of education if they are as determined, as they seem to be, that opportunity shall not exist for us, if progress and futures must always be abstract things? What merit in ambition or ability, if the older generation destroys the one with its system of kowtowing to the position of a sponsor, rather than to the worth of the candidate? Why, if it then ruins the other by forcing the sponsorless poet into the position of a cowherd, the civil engineer into the cab of a truck, and the journalist into any post from bus boy to mill hand?

The minority of the older generation which feels with most of thinking youth, is overruled by the majority. And though that majority is emphatic in its determination to make the bed of present times, we, the bewildered youth, are the ones who must lie in it, willingly or not. In such things as these is there perplexity.

Indeed, myself of a few years ago, we need the zeal and resolve of other days. Today when we wander in a maze of uncertainty, an ability to survive must be drawn from yesterday. When we stand divided into those of us who see no reason why push should be surmounted by pull, into groups which watch ambition and ideals fade beneath the acid touch of passing time or which hold to the protection of jobs such as they are, feeling the satisfaction of pay-envelope certainty even while conscience whispers: "This will be your post forever if you do not hasten on," then we need some assistance.

The first groups are the cynics, the last the uneasily content. The former are in a bog of despair, and the latter in a rut which no longer seems too confining. Fearing the last state as well as the first, it is no wonder that we do not know where to turn. With the first crimson flush of enthusiasm shaded through the purple of determination into the black of near hopelessness, it is not surprising that interests we clung to as educated men seem less attractive, that cynicism becomes an accepted state and a rut as boundless as a prairie.

It is not right that youth should be sardonic. Critical,

yes; contemptuous, never. And yet what do we find too often? The youth who reasoned so perfectly—cause to effect, since these premises are so, this conclusion must follow—has grown weary of trying to find the error in a syllogistic train of thought which leads inevitably to the fact that men who studied honestly, worked diligently that they might be better fitted for the future than the others, should hold the positions for which they are actually better trained. That conclusion disagrees with facts and a philosopher becomes skeptical.

The student who thrilled to the words of the senior orator, and in time stood on the rostrum to rouse others to a realization of the confidence that was his, and should be theirs, because of the training he had known, and they were to acquire, has become silent. The pounding of a heart that echoed his assurance and ardor has been muffled by the beat of steps which snapped crisply from one door to the next until the monotony of refusal slowed them to a rhythm that had neither confidence nor enthusiasm in it.

The boy who walked beneath the sharp stillness of a star-filled campus night, who looked from the silver above to the golden lights of the town below, and felt the beauty of it all, is no more. He sang the alma mater on commencement day from a throat so full it threatened to betray him. Today he laughs at sentiment. "Beauty lies in the eye of the beholder," and eyes that see only the satire and irony in scenes never mist under the spell of beautiful things.

It is all unjust, Ed. Youth should be ever carefree and happy, holding its banners of idealism into the winds, raising its castles into the clouds, not standing in an atmosphere of bitterness spoken or not, wasting its ambition, talents, its very youth in idleness, breaking up whatever of good that may exist. Some class must answer for it some day and what a price it will have to pay.

It is difficult to keep to books and study, when the goal seems as far away as ever. It is hard to hold to ideals in the face of continued refusal to admit their worth. Though there may be merit in triumphing over difficulties, and strength to be gained in combating and surmounting adversity of any sort, youth cannot resist forever. And when youth trying to cling to worthwhile things fails, there is fault somewhere.

Youth even raises its voice against its God, more in weariness than in criticism, and asks, "Where is the justice, Lord?", and then bows in penance for daring to criticize One Who can do no wrong. A certain peace follows a *Memorare*, and only in a true appreciation of his religion is there any solace to be found. But what a debt must be paid by those whose theories of society brought the momentary rebellion and the continued attitude of those who have nothing of religion to turn to.

I admit my inability to fathom the mysteries of life today. There are too many contradictions. I can stand the bewilderment, though, if I can avoid the cynicism that I fear and the ruts which my ambition, confidence, and ideals might follow across the moors into the sea.

"Turn backward, O Time, just for tonight." Not too

far back, of course, but just enough that I may repossess the outlook of other days and the attitude that was a bulwark against problems of college years. If I am to see the peaks of the hills that are the future before me, I must raise my eyes from the narrow path which seems to attract them so easily this past year. I must have the calmness to remember the worth of the education and the preparation for life I once analyzed. I must acquire again the courage to forget the difficulties that are the crosses for all of us today.

Things could be very much worse. True. But still I turn to you as I do, for the perplexities are pressing enough, and I feel that you can relieve the weight of them. Your room-mate will be reading a magazine instead of an advanced-psych. text and will not bother, so cock your heels over the corner of your desk, pull the goose-neck lamp over this letter, and consider what I write to you. You probably will not understand too well, and yet it would be a great help to you later if you do.

At least, I feel more certain because of this analysis of my needs, and admission of my lack of your attitude. That is a help that may lead to a successful program again. For your patience and all, many thanks.

As an afterthought. A modern authoress (I never can remember names) says: "The only difference between a rut and a grave is in the dimensions." I see the truth of that; fear it, too. Ergo, the stocktaking as above. *Ave atque vale.*

With Script and Staff

DURING the past week the Pilgrim received a number of inquiries from Catholics concerning the so-called Oxford group, or followers of the Rev. Frank N. Buchman, the doings of whose national assembly at Stockbridge, Mass., from May 29 to June 8 were widely publicized and attracted national attention.

When the "Buchmanites" first appeared on the scene several years ago they were regarded as a mere passing phenomenon. There were serious and apparently well-grounded misgivings based on the hysterical emphasis laid upon the sex element. Meetings were described where, after hours of discussion in overheated atmosphere, young people's imaginations were excited by public revelations of their most intimate experiences. A speedy break-up of the movement through moral degeneration seemed next in order.

Of these two prophecies neither appears to have been fulfilled. From all reports, Dr. Buchman took the decency question in hand, and eliminated some of the abuses in that regard. The movement instead of petering out has rapidly grown, and enlists today thousands of prominent supporters in different countries.

I do not believe accordingly that we are in a position to dispose of Buchmanism merely by hurling a few jibes at it. When a considerable number of serious people take seriously a movement to restore the Creator to His right-

ful position in their lives, it deserves some serious consideration, whatever be its excesses.

TO Catholics, and to a good many Protestants as well, some of the features of the movement look extremely bizarre, such as the parading of sensational conversions, the flippant ease with which stock phrases of the movement, such as "twice-born, changed lives, teams of life-changers, God-controlled," etc., are bandied about. There is endless drum thumping over prominent Generals and "society" worthies who have signed up for "week-ends." Utterly incongruous is the notion of a "house party," a term of the intimate amusements of the leisured classes, as used for a huge revival assemblage.

While making liberal allowance for sensationalism and eccentricity, I believe that some of this spiritual exhibitionism finds its roots in a revolt against the atmosphere of suppression from which, under the Modernist hush-hush and emptying of supernatural content, Protestant worship is now suffering. The Oxford Groupers, who are blatantly respectable, revolt against religious respectability. There is some of the spirit of Wesleyan revolt against the insufferable smugness and worldliness of eighteenth-century Anglicanism.

A Catholic's attitude toward such phenomenon would not differ materially from his attitude toward countless similar developments that have cropped up in Protestant circles from the beginning. We feel a certain sympathy for them, for what they are revolting against. But the method they achieve is one that our experience of such sectarian movements, as well as the reasoned conclusions drawn from our own Faith, tell us will only bring back through another door the worldliness they tried to chase out.

THREE is, however, a deeper aspect of such a movement. It seeks to satisfy a peculiar and significant craving of our own times, which is felt as keenly by persons in very active life as by those more withdrawn from the world. When a lieutenant of the Canadian cavalry tells of reading about the Oxford Group and deciding to come out of the Canadian Arctic on snowshoes 350 miles to the nearest point of civilization, so that he could ultimately attend an Oxford "house party," I give him credit for a true craving for inner tranquillity, for the guidance of God in the affairs of life, and for some form of mental prayer. Such needs are not a mere accident. They are elemental needs of the thinking person, and the consciousness of them is fearfully intensified by the fact that the conditions of modern life form a real conspiracy against any return to the inner world, any attempt at silence and communion with the Creator.

But joined to the credit for the motives of the high-minded in the movement is a drastic warning. The deeper the spiritual craving, the more demoralizing and disastrous is the attempt to satisfy it along the paths of religious subjectivism and exhibitionism. The Buchman system, from all that one hears of it, excludes all objective element of reason on natural truths or contemplation of super-

natural, revealed truths, from its method of "guidance." In consequence adepts are victims of trifles and open to the same delusions that beset followers of spiritualism or Christian Science. The Buchmanite armed with pad and paper noting his inner "guidances" on how to invest in Butte Copper and Zinc reminds me unpleasantly of an elderly disciple of the late William James who would feverishly consult the Ouija board as to whether it was wise to take an extra trunk with her on an ocean voyage.

The Buchman movement presents two obvious challenges. The first is to Dr. Buchman himself, to produce the changes in these "changed lives." I find nothing convincing in the fact that Baron Hartmann von Beuldegg now experiences softer emotions, or that the former drunken terror of the Vicar of Little-Cleugh-on-the-Umpty now reads the Book of Common Prayer as he sips his cocoa. What I would like to see is a politician renouncing patronage for the sake of the civil service; or a steel magnate reviving late lamented section 7a for the sake of collective bargaining; or the magnate's wife dropping divorce proceedings in the hope of preserving family and home for her children's sake; or Mrs. Sanger "changed" to renounce birth control.

The other challenge is for Catholics not only to keep clear of the movement, which will do them no good, but to promote the Retreat movement, which will. Adapting the classic reply of Beaumont to Eton, we can say that our Retreats are what Oxford Group parties claim to be, a school for truly "changed lives." If we provide no wine for the spiritual thirst of the times, people will drink poison. Let there be some treading of the winepress, and Catholics stirred to make and to support Retreats.

THE PILGRIM.

Literature

Literature and the College Man

FRANCIS X. CONNOLLY

IN a recent issue of the *Saturday Review of Literature* the editor, succumbing no doubt to the sense of futility which periodically overcomes all those who watch the continuous success of the second rate, asked why Americans do not read good literature. His question obviously was not directed to the vast army of public-school literates who support pulp fiction and popular magazines, or to the newspaper reader who is satisfied with the "fillips" of his favorite columnist, but rather to the many thousand graduates of colleges, universities, and normal schools who have passed English I and II and who have in many cases received what was at one time the literary degree of Bachelor of Arts. It is clear that in a democracy in which practically everyone can read and write and in which commercial success invariably attends the publisher who plays down to his readers, there must be a vast demand and a consequent supply of mediocrity. But what of the so-called educated class? Why is it that they, too, seem to neglect the excellent in preference to the merely popular or in preference to nothing at all?

There appear to be two reasons why this condition exists, one is part of the general atmosphere, and the other peculiar to modern American education. First of all, the fault lies in a fairly universal respect for size and quantity as opposed to quality. America has just passed through an age in which small things have been despised. Moving pictures had to be colossal epics presented in cathedrals of art; universities and colleges with small enrolments and inferior endowments were frowned upon by inspectors from educational associations because two students used the same test tubes or because the faculty possessed one less "Ph.D." than its neighbor. This false value could not have persisted, however, without its herald, publicity. Newspapers and magazines, billboards and radio proclaimed the fact that so many millions of people had bought this or that article, that Dr. X of Paris or Mr. Y of the *Tribune* had recommended so and so's yeast and another man's novel. So effective was this propaganda that the phrase "never heard of it" was equivalent to "it must be worthless," and there has been a widespread presumption that only the biggest and the most talked of was the best.

So, too, with books. Size is so great a factor in the estimation of some critics (the men who were astounded at the vastness of "The American Tragedy" and its romantic counterpart, "Anthony Adverse") that the shorter story, Maurice Baring's "Lonely Lady of Dulwich," for example, was summarily dismissed as a work necessarily inferior. Truly, some readers, and these usually professional, still discriminate between the good and the bad regardless of their length. But publicity, not to mention the not-known metropolitan habit of log-rolling, has succeeded where mere size threatened to fail. "Lamb in His Bosom" and "Dusk at the Grove," two of the recent prize-winning stories, would undoubtedly have reached the limit of dull books had they not been trumpeted into glory by literary prize committees. It is interesting to note, incidentally, that Helen C. White's "A Watch in the Night," which a Pulitzer committee once preferred and which was undoubtedly superior to the winning story, has never appeared on the best-seller lists. But "A Watch in the Night" was never advertised and a book which had no publicity couldn't be any good.

The college man has not escaped this pernicious sophistry. Indeed, the average campus has been as publicity-ridden as any other place in America. Professors themselves were not always alone in shooting for the headlines, and there are one or two notorious presidents who bitterly resent the omission of their names (with degrees) from any of the university publications. Football is part of the campus atmosphere and football on the larger scale is more ballyhoo than anything else. Add to this the fact that the average college, conscious of its remoteness from the actualities of the day, was making ridiculous attempts to keep in step with the disorderly maelstrom of world affairs, that it changed its philosophies, religions, ethics, even its system of pedagogy whenever one of the more important leaders of new thought accused it of being old-fashioned, one can hardly be amazed when the graduate,

who was told one year by a young instructor that Mencken was America's Voltaire, the next year by a younger instructor that Irving Babbitt was the savior of intellectual life, and in another year, by the youngest member of the staff, that the proletarian movement alone was worth his study, neglected to read and study the great masters who, unfortunately, have too few professors to plead for them.

The American colleges not only abandoned the ivory tower, they destroyed it. Schools boasted not of their comprehensive curricula, their sincere study of the best that has been thought and said, but of the passionate interest in current affairs, and in the problems of modern life. English, save in the smaller and more exclusive private schools, became more and more a tool subject; textbooks contained contemporary articles on economics and politics and science as models for study and imitation, and literature, was taught on the whole as a mass of dates and influences for the benefit of many students who were preparing for various public-school examinations.

The ideal of the old liberal-arts college, dedicated to an intensive cultural development based upon the study of the ancient and modern classics, was jettisoned for the new ideal of a pre-professional school for business men, lawyers, and prospective journalists. All over the country Greek and Latin as subjects practically disappeared—English declined in favor of Economics and Business Administration, Politics and Finance; and in classrooms where students once sharpened their minds on Shakespeare and Milton and were gradually enlightened through familiarity with the great philosophers, the chief discussions hinged upon a readers' digest or a series of semi-popular articles in one of the quality magazines.

The emphasis has been almost entirely on fact to the exclusion of form. The older student was in spite of his limitations possessed of a critical attitude, rigid when he obtained a philosophy of life, flexible when he was aware of the qualities of form and the best examples of those qualities. It is inconceivable that a man could spend four years in a good college studying in addition to dramatic theory the plays of Aeschylus, Sophocles, Euripides, Shakespeare, Molière, and others, and be guilty of the wretched taste of some of the young men whose idea of the theater stems from the movies and current Broadway. The older man was trained not merely by the fact, but also by the formal fact, not only by the examples of our own theater but by the examples from all time. The same condition exists in the field of poetry. The generation of versifiers who are now padding the pages of the little magazines have never heard a line of Homer or Virgil. The English classical poets are read for their historical rather than their poetic value. The result is the loss of a very necessary comparative sense.

The predominance of informative over formative teaching in the schools, the preference for the scientific fact rather than the artistic fact, is seen in its effects chiefly in the modern taste in fiction. The average collegian looks upon a novelist as a sublimated journalist, a man who will report as vividly and realistically as possible the facts

of life which for obvious reasons cannot appear in his newspaper or in the magazine. Faulkner is interesting because he elaborates in a neurotic, tabloid manner the newspaper reports of a rape; Dreiser's "American Tragedy" (which incidentally is borrowed largely from old files) is merely an extended report of a murder trial, and the work of many of the other realists, Anderson, Celine, the proletarians, are factual studies which might almost be the case histories of a radical sociologist.

Works which deal with the artistic fact are on the other hand neglected. The form of tragedy or comedy, plan, arrangement, calculated emotional effect are truths of an ideal order which are possible only to the old-fashioned cultured gentleman. The modern graduate seems incapable either of universalization or invention.

The real source of the difficulty, therefore, lies less in particular things than in the absence of a sense of value, of a philosophy which in the main will determine literary taste. There is an old axiom: *quidquid recipitur secundum modum recipientis recipitur*, which more or less explains Mr. Canby's difficulty. The modern college graduate does not use the same language as the great writers of the past. Words have lost their original connotations. Shakespeare saw tremendous tragedy in sin—in adultery, murder, treason, greed—Milton was dazzled by the revolt of the angels, the Victorians perplexed as they were, still believed in the Divine perfectibility of man; but today the average graduate of the thousands of State and secular universities, committed more often than not to some kind of deterministic theory of conduct, dismisses sin as taboo and the angels as ancient myths. The idea of man—of soul, as it was understood by the classic writers up to the time of Hardy, and as it is understood today—is so contradictory that it is impossible for a genuine modern, liberal, or proletarian, to appreciate equally the hero of Shakespeare and the hero of D. H. Lawrence. What a man cannot understand he usually underrates. So the university men of today underrate the work of men to whom the ancient truths of religion, society, and personality were summed up in definite duties, rights, and sanctions, and so they are driven to the reading of worthless fictions which flatter their prejudices and stimulate their appetites.

It is this lack of a definite philosophy—this tendency to look upon man only as conscious phenomena, without any real connections either with God or with his fellows—which has induced the vast literature of amusement, a literature which deals in situations which are necessarily non-intellectual in character and which is, consequently, of diminishing interest. One has only to note the trend of novelists away from story-telling and character study to the sciences of psychology and sociology in order to see that whenever art abandons a realistic philosophy, a sense of values, it becomes a border science. The reason is obvious. When art values become trivial, they are driven out not by the less important but none the less valid truths of science. Since the greater verities of life have been lost, the vacuum is filled by the lesser verities; the whence, why, and whither of man is not taught, only the how.

A Review of Current Books

Encroachment

FOREIGN POLICY IN THE FAR EAST. By Taraknath Das. Longmans, Green and Company. \$2.00.

In a convenient condensation the author has combined into a single volume, well organized and adequately annotated, a survey of the diplomatic and belligerent steps by which the Western Powers have attempted to make inroads into the economic wealth and territorial government in Chinese territory. As an introductory handbook the book is useful and has far better balance in its parts than one might imagine from a text put together from a lecture at Howard University, an address before the American Academy of Political Science, a summer-session talk, and a series of five presentations before the Catholic University of America. Its tale is a tale of attempted conquest and encroachment carried on now by war and now by diplomacy, but largely by diplomatic arrangements. The generally pessimistic air of its author is based, however, upon too general a recurrence to the racial-superiority theories of the West to give it very great credence. He harps upon this factor so much that the phrase becomes monotonous, and one wonders how much his own view is based upon his excellently cited facts and how much upon an unreasonable inferiority complex. His presentation certainly does not support the constantly reiterated phrase. Perhaps he has got lost among the trees. For instance:

The Great Powers . . . are still keen in empire building in the Far East at the expense of weak nations. In spite of this fact, a spirit of new nationalism is sweeping through all the countries of the Far East, the object of which is to recover the sovereign rights of the peoples of those countries.

"In spite of this fact." Does the author not have a vision of politics broad enough or an understanding of psychology deep enough to realize that the "new nationalism" is much more likely to have arisen because of the empire building, rather than in spite of it?

I should like to give a whole-hearted indorsement of this book, considering its major origin at the Catholic University of America, under the eye of Prof. Herbert Wright. However, I find that extraordinarily frequent pointed passages unsound in thought and out of conformity with facts we know so irritate my mind as to compel me to withhold that full approval.

The prime motive behind the activities . . . of the Powers of the West engaged in spreading their political influence in the Far East . . . was the acquisition of economic gain, political power, the spreading of their own religion, and the assertion of racial superiority and dominance.

I understand and agree with the first two of these items which make up the prime motive, but certainly cannot agree that any appreciable desire to spreading Occidental political influence in the Far East was due to a desire to spread religion or simply to assert racial superiority. The book before us does not prove these parts of the contention.

The author would have a hard time supporting such a general statement as his declaration that "the prime object of . . . British imperial foreign policy . . . is to maintain and augment imperial interests at any cost."

Interesting, indeed, is it to see the author's appreciation of the Rooseveltian good-neighbor policy, an excellent brief analysis. But is it true just because we like it? Or does the author know more about Roosevelt than he does about the Far East? He certainly is far from the facts when he says: "The Chinese are no less interested in ousting Britain from Tibet, France from Indo-China, and Russia from Mongolia than they are anxious to recover their sovereignty in Manchuria." Either he is ignorant of Chinese opin-

ion on Manchuria or he is inept in his use of words. It is a pity a book with so much virtue should be marred by so many inaccuracies of meaning.

ELBRIDGE COLBY.

Papal Legate

CARDINAL LORENZO CAMPEGGIO. By Edward V. Cardinal. Chapman and Grimes. \$2.50.

HERE is a work that must be taken with the most serious consideration; it fills a much desired need in our knowledge of the Reformation period.

Campeggio is chiefly remembered, among the English-speaking peoples at all events, as a sort of shadow to Wolsey in the so-called divorce proceedings of Henry VIII. The Cardinal was, of course, nothing of the kind. As legate of the Holy See he ranked before Wolsey, and it was nothing more than the native swank of the Cardinal Archbishop of York and his personal ambitions that caused him to thrust himself ahead of the special representative of the Pope.

Cardinal Campeggio was of his times—no better and probably no worse than his contemporaries in the hierarchy of the Church. He possessed an enlightened self-interest, and acting on the principle that to him who hath shall be given, he was forever on the lookout for any ecclesiastical benefice that might happen to come his way. In other words he was a pluralist. Of a noble family, he entered the legal profession. On the death of his wife he entered the clerical state and received Holy Orders, and if not entirely unworldly, he was by no means an unexemplary cleric.

There are passages in this book which no student desirous of knowing his Reformation period as it really was can possibly afford to omit reading. Dr. Cardinal gives a graphic and trustworthy picture of European conditions preceding the Reformation period; and although the opposition to the Papacy was more temporal than in the realm of dogma, it is very hard from this narration to see how the religious upheaval could have been averted, political and nationalistic conditions being such as they were.

In the affair of Henry VIII one is hard put to it to see how Campeggio could have acted other than he did. Everything was loaded against him; even Wolsey, his brother Cardinal, was playing his own game and seeking his own personal ends. That Campeggio failed in the two most important Papal missions entrusted to him must be admitted. That he was responsible for these failures our author leaves us very much in doubt. Indeed, the entire book is one that calls for the most impartial criticism on the part of the reader, for it deals not with the ages of the Faith, but rather with the days when faith seemed to be sacrificed to expediency.

There are some mistakes in the spelling of names and places, though this does not affect in the least the historical contention of the author. The only defect, considering the importance of the subject and the academic standing of Dr. Cardinal, is that this book is not twice the size that it is. Perhaps we may hope for a more lengthy historical treatise from Father Cardinal: the subject and the period can well be expanded to this. HENRY WATTS.

Shorter Reviews

PATRIOTIC LADY: EMMA, LADY HAMILTON. By Marjorie Bowen. D. Appleton-Century Company. \$3.00.

IN this biography one finds many things to praise and a few to censure. From the bibliography one gathers that the author was painstaking in her endeavor to gain full light on many controverted periods of European history, particularly the Neopolitan revolt and the Nelson affair, even though she may not always interpret aright. We are given intimate glimpses of such famous painters as George Romney, Sir Joshua Reynolds, and Angelica Kauffmann, and details of life at the court of Queen Caroline and King Ferdinand IV of Naples. The author has power to dramatize, to make us experience again the stirring battles of Aboukir

Bay and Trafalgar. Her pen pictures of such natural beauty as the Bay of Naples have a trace of Turner and a Ruskinesque flavor about them.

The need of a Victorian house cleaning is more than once brought home in the manners and morals of the time starkly depicted for us. One never loses sight of the unwholesome path of a woman whose only commendable quality was her beauty, "who had been and still was to the end a kept woman who had passed successfully to five protectors." The book reads like a Greek tragedy, with its retributive justice so well expressed by the writer: "Emma was entering the courtesan's purgatory—middle age. She had passed from the courtesan's purgatory to the courtesan's hell, every expedient had been tried, every device exhausted."

One reads with regret some wholly unsympathetic references and needless slurs on religion, for example, on the Catholic religion in Naples and on the miracle of the liquification of the blood of St. Januarius. Unpardonable is the reference to the administration of the consolations of the Catholic faith to the penitent Emma: "The priest is the natural consolation for the vacant minds of such women, as the drug is the natural consolation for their worn-out bodies."

W. J. M.

THE TRANSITION FROM THE ANCIENT TO THE MEDIEVAL WORLD. By R. F. Arragon. Henry Holt and Company. \$1.00.

THIS slender volume of 100 pages belongs to the *Berkshire Studies in European History*, designed primarily for college reading. In three chapters it tells the story of the fall of Rome and the attempts to explain this phenomenon, economic and social changes in the Empire, and finally the cultural heritage of the Roman Empire. Naturally, no pretense is made of scholarly discussion, long controversy, or formidable notes, but the book is well informed all through, up-to-date in sources, and written in a style that is easy and interesting. The account of racial degeneracy does not perhaps present the matter quite correctly. It was a question, not so much of degeneracy, and decay of public spirit, but of differences in outlook animating the new stock that replaced the old. The "Romans" of the Empire were largely easterners, clever, capable, and versatile, but lacking the old Roman virtues that had achieved the "grandeur that was Rome." The chapter on the Christian View of Life is sympathetic, though some expressions are a bit inexact. All in all, the book is well worth reading, even by those who are not college students. F. A. S.

Recent Non-Fiction

THE RETURN TO RELIGION. By Henry C. Link. It seems that psychology approves of religion. Not for religion's sake at all (in fact, going to church is to be done partly because you may hate it, as the author does), but because it seems that phrases of the New Testament have value for a person trying to get control of himself. "Whosoever shall lose his life for My sake shall find it." There is the principle of asceticism leading to the fuller life. But first "My sake" is to be translated into some set of values which transcend the values of the individual. So the book goes on examining case after case of confusion and solving them by offering religion for its natural helps. But the resulting dissatisfaction with religion is apt to be greater than it was before and the resulting confusion will very likely be greater. (Macmillan. \$1.75.)

PERE LAMY. By Comte Paul Biver. This is the story of an obscure country priest who died in 1931, and was reputed to be a second Curé d'Ars. There is a lengthy Preface by Jacques Maritain, who paints a vivid picture of a soul adorned with the very essence of child-like faith and simplicity, and whose life was one of poverty, humility, holiness, and devotion to his work at La Courneuve, where he was known as the parish priest of rag-pickers. (Burns, Oates and Washbourne. 5/-.)

Communications

Letters to insure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Flabbergasted

To the Editor of AMERICA:

A letter appearing in your issue for May 30, signed by a correspondent in Philadelphia, left the writer utterly flabbergasted. It was interesting to know that there are certain immutable laws in economics. One of these laws, the writer informed us, is that "legitimate profit is a vital factor in the capitalistic system," and from what he said, one drew the conclusion that he saw nothing wrong with our present immoral economic system.

In a recent issue of the London *Catholic Herald*, the following was noted:

Now, very few people can reason as clearly as St. Thomas, and not many would apply his principles to business if they could, particularly when the laws of the state make no attempt to do so. Consequently many practices that he condemned are carried on in good faith by earnest Christians.

It would seem to the writer that the "horse-and-buggy" economic era scorned by the Philadelphia defender of bankers was an era termed the Catholic Middle Ages. It might profit him to investigate before he castigates the views of others, views that seem to be historically and economically sound.

Villanova, Pa.

RICHARD L-G. DEVERALL.

Re Pen Money

To the Editor of AMERICA:

Let me answer Mr. Morris' letter regarding my article on the immorality of interest charges on privately manufactured bank credit made from a fountain pen and having no existence beyond the figures on the bank ledger. The argument, as Soddy puts it, is simply the very obvious and vigorous one that interest charges on what is not loaned is immoral. In other words, interest is moral only when made on real money that you actually part with. Otherwise there can be no extrinsic title to the charge.

But I would not press the point of interest. That is insignificant compared with the diabolism involved in private persons creating the medium of exchange by foisting debt upon the community and then suddenly contracting the medium by calling loans. This is an act of Satan incarnate, yet it happens every seven-odd years. Not to be against this heinous exploitation is to be crassly ignorant or hypocritical.

Mr. Morris says purchasing power cannot be created by fiat money. Apart from the fact that all money is necessarily fiat money, if the people cannot see that fountain-pen credit is the worst sort of private fiat money, what's the use?

Albany, N. Y.

JAMES P. FITZGERALD.

Breakfast in Harlem

To the Editor of AMERICA:

Harlem! A hot spot of the big town: Small's, the Cotton Club, Baron Wilkins, Bill Robinson, Father Divine. We went there early of a Sunday morning to the given address. Two of a row of red brick high-stooped houses thrown together, which is the Convent of St. Mary. A Sister of the Handmaids of Mary, colored nuns, admitted us. Soon the others arrived by one and twos till the small, charmingly decorated chapel was comfortably filled and then the Mass. Benediction followed, after which we all repaired downstairs to the refectory. Introductions preceded an appetizing breakfast and the meeting came to order.

It was the bi-monthly Communion Breakfast of the Laymen's Union and this particular Mass and Communion had been offered

for Father William J. Lonergan, S.J. Because of his close connection with the Guild of St. Apollonia, the Laymen's Union invited a representation of the Guild to share with it in remembering one who had done much for both organizations.

One of the officers of the Union in a short address spoke of the impressions made upon them by Father Lonergan and of his great kindness and assistance at various times. A Guildsman replied and voiced the appreciation and thanks of the Guild for the consideration and hospitality of the Union. At the suggestion of Father John LaFarge, S.J., the spiritual advisor of the Union, it was voted to extend an invitation to the St. Apollonia Guild to participate every May in the Communion breakfast of the Laymen's Union.

The next business concerned the annual closed three-day retreat of the Union, to run from July 2 to July 5. A goodly number manifested their intention of being present.

An address by one of the members concerning his experiences at the CCC camp for Negro youths; an account of an interracial religious conference at Rochester, N. Y.; the commendation of an article on the Catholic Negro by a well-known priest; a preparation of a reply through the local press to an unfavorable speech by a prominent Negro Protestant clergyman, were some of the items considered. Clear thinking, sound theology, and Christian charity pervaded the conversation which was carried on in a polished, yet forceful manner readily becoming the educated Catholic gentlemen they are.

Would that the rest of the City when it thinks of Harlem could know of the Laymen's Union and that Harlem itself knew more of the leaven which is working in its midst! To see and hear a group of intelligent Catholic Negroes doing their splendid part in the field of lay action augers well for the spread of the true Faith throughout their race, and witnesses to the catholicity of the Church.

New York.

WILLIAM A. FENNELLY, D.D.S.

Great Work

To the Editor of AMERICA:

In line with the organization of groups of lay-youth clubs such as the Catholic Youth Association in New York, it will do no harm to give a living and vigilant Catholic study club a bit of publicity and may rather afford encouragement in its fine work and serve as good example for others.

The Sacred Heart Study Club of the Church of the Sacred Heart, Stamford, Conn., is under the inspiring and capable direction of Father Patrick Flynn and manned almost entirely by Italian-American young men. Their president is Anthony Masso.

Here is their way and work. Catholic literature of varied character and purpose is advertised in the vestibule of the church and distributed by members of the club in the homes of the parish. Instructive talks are given at the meetings by qualified guests and by the members themselves; errors in Protestant pamphlets and sheets are picked out and answered and the idea of Catholic preparedness and work and leadership is fostered and acted upon by these intelligent and enthusiastic young men. Not so long ago the Stamford *Advocate* told how one member of the above-named study club uncovered a fake "Catholic" gentleman engaged in proselytizing Italians in the parish and doing his bit to spread falsehood and error.

New York.

G. A. ZEMA, S. J.

Mexican Guests

To the Editor of AMERICA:

The article by Father Fichter in AMERICA for May 23 is worthy of reading and then re-reading by all those who have the good luck to see it and opportunity to apply it. "Our Mexican Guests" are all that Father Fichter says of them. Our duty to them is all that he suggests: "We have been neighborly in receiving them. The power to add bread and shelter to the freedom we have given them lies in our own hands."

In order to learn and practise Spanish, I began to visit betimes the few Mexicans in our city. How those simple yet wonderful people have grown on me. Such fine, such touching, such natural *gracias, señor*, at every little recognition. Such politeness, such patience with my bad grammar and word use. But above and beyond all that, such devotion to family, such loyalty to all in their little colony, such reverence, such consistent piety, such common sense.

I have passed the stage of being surprised at finding the commonest Mexican scrub-woman to be a scholar, perhaps a reader of the best in Spanish literature. They are truly happy in their fortunate resignation, so aptly set out by Father Fichter, their innocence, their high intelligence so free from the *Americano* habit of setting first values upon material gain.

Some day "our Mexican guests" will be rated more in accord with their deserts. They will be recognized as one of the most wholesome population elements in our "melting pot."

Oklmulgee, Okla.

J. J. MORONEY.

Irony

To the Editor of AMERICA:

It is with a great deal of pleasure that I observe in the issue of AMERICA for May 30 that place can be found for an occasional piece of good, healthy humor. I refer to his letter which claimed too many highly placed Catholics were overzealous for labor. Do you suppose that the genial Father Strittmatter, O.S.B., can be prevailed upon to submit several more examples of sparkling fun to your review?

Gaylorville, Conn.

L. E. HONAN.

Chaos Coming

To the Editor of AMERICA:

That we live in serious and critical times no thoughtful man will attempt to deny. That the European world approaches some kind of major crisis is pretty evident. No wonder that many fearful hearts look to the immediate future with grave forebodings. We who are Catholic will not allow ourselves to be lost in a destructive pessimism. To the Church is given the Divine guarantee: "The gates of hell shall not prevail." Such a guarantee, however, was not given to human society. The forces which seek to bring to the world the reign of chaos are the forces of anti-Christ. In God's designs these forces are loosed today. For this reason we who have the full Faith once delivered to the Saints, will be called to draw upon the deepest reserves of that Faith in the days to come. A mere formal or nominal Catholicity will not suffice in the stress of the conflict. The power of the Cross must be our strength; the light of the risen Christ, our guiding star. No wonder our Holy Father, Pope Pius XI, calls for prayer, action, and sacrifice under the banner of Christ the King!

No ordinary times will be the years ahead. The words of the Master: "He who is not with Me is against Me," will apply with a special meaning in the immediate future. Christian hope and faith alone can bring to the world of our day the strength and life it needs to overcome the enemies no less of God than of the human race. Around the banner of the Cross should be marshaled all who still believe that the Living God is with us yet. Christ alone can save the world. Christ, a living force in individual human lives; Christ, a living force in civil and domestic society. The forces of anti-Christ can vanquish all else but the Divine Victim of the Cross. He is the hope of the Church. He is the hope of the world.

Brookline, Mass.

WILLIAM E. KERRISH.

Germany

To the Editor of AMERICA:

The really dreadful thing in the present crisis in Germany is the lack of organization on a scale adequate to cope with the irresponsible and ruthless Hitlerites.

We rejoice, therefore, that AMERICA has seen fit to publish the

very timely and brave comments of Prince Loewenstein. Let us begin not only a campaign of prayer for the struggling soul of Germany but also a campaign of pitiless publicity concerning the Nazi's latest diabolical device of dislodging the Catholic Church. Let us lift up our voices and not spare our pens against the foul slanders, irresponsible jail sentences, and ruthless murders of the Catholic clergy, those champions of Christ who dared raise their voice against the return of Teutonic paganism.

If Hitler and his gang shall continue to manufacture faked photographs and bribe false witnesses to create a blind furor against the clergy and the Catholic Church, let us make it impossible for him to save face by deluging Europe with another world war.

We all know that war psychosis turns people mad. Did not our own leaders in America lose their heads shouting patriotism at a time when Catholic patriotism was unquestioned, so that even sane people thought America had to save face by entering the war? Even Catholic journals instilled hatred against a people who had been betrayed. And by the way, we Americans are partly responsible for Germany's taking to Hitler in the hope of regaining some of her lost unity and *esprit de corps*. Let us now make good by helping Germany get back to religious normalcy. We owe it to ourselves, to Germany, and to the Church.

Cleveland, Ohio.

ALBERT F. KAISER, C.P.P.S.

Comments

To the Editor of AMERICA:

I have just read Camille McCole on "Willa Cather as a Critic," and feel moved to add a comment or two. I do not think the distribution of her "Novel Demeuble" paper would have the stupendous influence Professor McCole foresees. First of all, though there are good women story-tellers, scarcely a woman is fitted to be a critic. There are bad male critics in New York, but feminine criticism here is an appalling thing. Secondly, to make mere emotion the end of literature appears to me to degrade it; it is making a mere sign or concomitant the end of everything. Thirdly, speaking for myself, though I have tried conscientiously to read Willa Cather, I have never been able to do so. She is too much inhibited, probably by imbecile rules like: "Be brief and simple but majestic like the Bible," and her lack of vitality is on a level below the Hemingway treadmill. I know she has become a "sacred cow," but I have learned to have little respect for the "sacred cows" of the New York critics.

New York.

BENEDICT FITZPATRICK.

Our Lady

To the Editor of AMERICA:

I have received your post card relative to the announcement of the winning poems in the July 4 issue of AMERICA. "Thank you."

I enclose twenty-five cents and a few stamps for which please forward me the July 4 issue of AMERICA.

It seems picayune to pay for just one issue but I am out of work.

Your contest seems to have stirred up considerable latent desires to honor Our Lady. There are plenty of voices which have at least a strong desire to sing in her honor. And I hope your contest will honor her and also reward you. This is just what you would expect from God's love for Our Lady.

Waltham, Mass.

J. J.

Praise

To the Editor of AMERICA:

When I look over the contents of AMERICA and find an article by Cathal O'Byrne, I thrill with pleasure because I like everything he writes. His vocabulary is remarkably expressive and gem-like and his thoughts are idealistic. That whimsical fancy, lively and imaginative, possessed only by the Irish mind lends a flavor of originality that delights the reader.

Marionette, Wis.

JULIA DESMOND.

C h r o n i c l e

Home News.—Because of the death of Speaker Byrns, it was impossible to adjourn Congress before the Republican convention; therefore both Houses recessed until June 15. William B. Bankhead of Alabama was elected Speaker. The Senate passed its tax bill on June 5, voting 38 to 24, and conferees were appointed to adjust differences with the House. The President appointed Chester C. Davis, of the AAA, to membership on the Board of Governors of the Federal Reserve System for an eight-year term. The President returned from Speaker Byrns' funeral in Nashville on June 7, and on June 8 left for a 4,000-mile tour in the Southwest. At Little Rock, Ark., discussing States' rights and self-government, he opened an unexpected campaign for broadening interpretation of the Constitution to embrace all legislation necessary to safeguard human welfare under modern conditions. The Government has invoked the anti-bounty clause of the 1930 Tariff Act against Germany because of discriminatory practices. The constitutionality of the PWA power program was upheld by the District of Columbia Supreme Court on June 5. On June 4 the Amalgamated Association of Iron, Steel, and Tin Workers decided to affiliate with the Committee for Industrial Organization, headed by John L. Lewis, to organize the workers in the steel industry, thus rejecting the A. F. of L. proposal. The Republican National Convention opened in Cleveland on June 9. Pre-convention activity centered on a drive to "stop Landon," but opposition lessened as he gained in strength. Senator Borah declared that if his planks were accepted for the party platform, and if the nominee fitted the platform, he would support the candidate. Senator Vandenberg released the Michigan delegation, which had been pledged to him, allowing them to vote for Landon on the first ballot. Senator Steiwer of Oregon, who was chosen temporary chairman delivered the keynote speech, attacking the New Deal and advising the convention to stand against inflation and the Administration's monetary policy, and for reduced taxes, a balanced budget, and tariff protection for farmer and industrialist. Representative Snell of New York was named permanent chairman of the convention. In his speech of acceptance, he invited "constitutional Democrats" to join Republicans in their campaign against the "unconstitutional dictatorship" and "arrogant individualism" of President Roosevelt. Ex-President Hoover addressed the convention and received so tremendous an ovation that the chairman was forced to adjourn the meeting when he could not check the demonstration. Mr. Hoover made a plea for the maintenance of individual liberties, warned that the United States was on the road traveled by European dictatorships, and declared that the Republican party would deserve to disappear as did the Whigs if it compromised on the issue of freedom. On June 11 on the first ballot the convention unanimously nominated Alfred M. Landon of Kansas for President. It adopted a platform that included certain

social-welfare ideas of the Roosevelt Administration, which it otherwise attacked. The principal points were: (1) preservation of constitutional and local self-government; (2) absorption of unemployment by private industry and agriculture encouraged by the government, and ending restriction of production; (3) responsibility for relief returned to States, with Federal aid; (4) State enactment of old-age pension laws with Federal aid; (5) protection of labor's right to organize and bargain collectively; (6) abolition of scarcity economics in agriculture, with aid in various ways to farmers; (7) restoration of flexible tariff; (8) elimination of monopolies and maintenance of free enterprise; (9) regulation of business restricted to its proper fields but inter-State security marketing regulated "within the Constitution"; (10) restoration and extension of merit system in civil service; (11) balancing of the budget; (12) preservation of sound money; (13) maintenance of peace and no entangling alliances in foreign affairs; (14) an adequate army, navy, and air force for national defense.

Nazi Falsification Continues.—Intensifying the violence of their anti-Catholic persecution, the Nazis placed more priests on trial accused of immorality. Each trial was shrouded in secrecy and the alleged guilt of the defendant rested solely on the word of Nazi officials. After each trial these officials issued statements calculated to damage the reputation of the Catholic priesthood, and foreign correspondents scattered these statements around the world, despite the existence of facts establishing that these trials are based on bogus evidence and false witnesses. (Great portions of the Nazi official announcements which were printed in American newspapers read like pages from the *Fellowship Forum* or the *Menace*.) Six priests received sentences varying from fifteen months to eight years. It was significant that two lay leaders of the Catholic Young Men's Association were also charged with immorality and given long prison terms. Informed sources interpreted this as inaugurating a new Nazi attempt to break up the Catholic Youth associations which have stood as an obstacle to Nazis in the past in their efforts to paganize German youth. Forty-eight Protestant and Jewish leaders in the United States protested the trials. The German Hierarchy warned Catholic youth of the great threat to their Faith. The Labor Office announced that the number of jobless had dropped to 1,491,-201 at the end of May.

French Cabinet Approved.—By the large majority of 284 to 210 the Chamber of Deputies voted confidence in the new Blum Cabinet on June 6. In his address the new Premier declared that he would rush through Parliament a forty-hour-week bill and others providing for collective bargaining and paid vacations for workers. The munitions industries were to be nationalized, he stated, and reforms made in the Bank of France. Moreover, a program of public works was to be begun immediately, and the prices of farm products regulated. The Premier did not touch upon the pressing issue of devaluation of the

franc nor upon the foreign policy. Next day M. Blum effected a settlement of the strike issues. The workers obtained recognition of their trade unions and won a new scale of wages with increases of from seven to fifteen per cent. Nevertheless, many of the strikes continued and new strikes were called, one designed to close all the hotels, restaurants, and cafés of Paris. It was seen that the Premier's settlement had not been as effective as had been hoped. Observers claimed, however, that radical agitators were responsible for the continuance of troubles. A rise in prices was forecast, since manufacturers insisted that the new wage scales would mean an increase in their labor costs of twenty to thirty-five per cent, and retailers were forced to cap this by a rise in salaries to their employes. During the week Jean Tannery, Governor of the Bank of France, was succeeded by Emile Labeyrie, a partisan of the Popular Front.

Hoare Readmitted to British Cabinet.—Sir Samuel Hoare, former Foreign Secretary who resigned from the British Cabinet following the Hoare-Laval proposals for the abandonment of Ethiopia to the Italians, has been reinstated in the Cabinet in the role of First Lord of the Admiralty. This new appointment, made by Premier Baldwin, is expected to cause the following change in British policies: the withdrawal of the British naval forces in the Mediterranean, a speedy deal with Italy in the Ethiopian question, a probable abandonment of the League of Nations sanctions, and a furtherance of attempts to arrange with Germany the peaceful reorganization of Europe. In his first speech on taking office, Hoare proposed that the world be divided into great economic units similar to that of the British Commonwealth. Three of the units suggested were: a United States of Europe unit, a Soviet Russia unit, and a United States of America unit. "The British Empire," Mr. Hoare declared, "is a much greater and more fertile experiment than any Bolshevik Five-Year Plan, or any Fascist or Nazi totalitarian revolution."

Irish Bishops Condemn Secret Societies.—Three Irish Bishops have spoken to their subjects recently on the great menace of secret societies in Ireland. Cardinal MacRory declared that whether these societies plotted against the British Government or the Free State Government, they "are very wrong and very foolish" and lead their members into trouble and danger to both body and soul. Bishop Collier of Ossory decried such societies as having no respect for human life. Bishop MacNeely of Raphoe declared that they had been responsible for many incidents which "brought no credit to the Catholic religion."

The Free State's Labor Charter.—Following the successful balancing of the budget for the last fiscal year (ending March 31) with an estimated surplus of £8,000 in the Treasury, the Free State Government began to devote its attention to the Conditions of Employment Act, called popularly the "Labor Charter." The principal fea-

tures of this act are the following: a uniform working week of 48 hours for all adult workers, with a 40-hour week for all juveniles under 18; a half-holiday each week for all day workers; no Sunday work except under exceptional conditions. Day work must never go beyond 8 p.m. on an ordinary working day, and not beyond 1 p.m. on the half-holiday, and women workers must not start work before 8 a.m. For shift work a license must be obtained from the Ministry of Industry and Commerce; and the maximum period of shift work must not exceed 56 hours in any week, nor 48 hours in three consecutive weeks. Overtime work is severely restricted and a minimum remuneration of 25 per cent over the ordinary rates is demanded for it. Payment must be made for all public holidays, and six days annual holiday must be given any worker in a complete working year. Reduction of wages in consequence of the enforcement of the Act is strictly prohibited.

Rome Welcomes Army.—Premier Mussolini gave up three of the seven Cabinet posts he has held for some years and appointed new Ministers to the portfolios. Among the new appointees was his son-in-law, Colonel Ciano, who will henceforth act as Minister of Foreign Affairs. Observers professed to interpret this relinquishment of Cabinet posts as a veiled threat by the Premier to quit the League if sanctions were still being continued against Italy by the end of July. Last week the King, with Marshal Badoglio holding the place of honor at his side, reviewed the homecoming troops from Africa and all Rome was out to do honor to the victorious army. The Premier, however, remained in his villa and did not come to the city to participate in the welcome. Meanwhile dispatches from Ethiopia reported that nearly 12,000 tribesmen were still under arms and close to Addis Ababa. Bandits in large numbers roamed the country and the military forces of the Italians were experiencing trouble in their attempts at protection and pacification.

Austria and Otto.—The Austrian Government denied that the recent visit of Chancellor Schuschnigg to Premier Mussolini of Italy had any relation to a Hapsburg restoration. Denial was also issued of a reported rapprochement between Austria and Nazi Germany. Before 60,000 members of the Fatherland Front, Chancellor Schuschnigg reiterated his previously announced intention of preserving Austria's independence. He warned that his Government was sufficiently strong to deal with any disorders whether from the Right or the Left.

Spanish Troubles.—The Government exposed a plot to smuggle currency out of the country and arrested the five conspirators after millions of pesetas had been transferred to France against the foreign-exchange regulations. Meanwhile, there was a continuance of the strikes and bloodshed that had cost 180 lives, 750 wounded, and the destruction of 100 churches and convents since the Leftists took power. The strike movements centered chiefly in Madrid, Malaga, and the Asturias. Censorship prevented

the publication of details about a reported Monarchist revolt which was said to have been detected and suppressed by Civil Guards. In Madrid late last week, Rightists withdrew from the Cortes after a debate over a measure to oust priests from teaching positions in all schools conducted by Religious.

Baltic Anxieties.—Uneasiness was felt in Finland over the growing naval rivalry between Germany and Soviet Russia, each of which was seeking a free hand in naval expansion for the control of the Baltic. Great Britain, the only Power which could be hoped to check developments, was occupied elsewhere. At the same time, Finnish public opinion was disturbed over detailed reports that the Soviet Government was deporting on an unprecedented scale members of the Finnish-speaking population in the districts between Leningrad and Finland. More than 5,000 persons were said to have been deported between May 3 and 12 alone.

Disaster in Rumania.—Collapse without warning of a grand stand with the ensuing death of twenty persons and more than 700 injured marked the celebrations at Bucharest at the sixth anniversary, on June 8, of King Carol's return to the throne. The stand was occupied by 5,000 persons, mostly teachers, who were watching 25,000 children parade before the King and state heads of Czechoslovakia and Jugoslavia, Little Entente nations. The King took active part in the rescue proceedings, and Prince Paul of Jugoslavia left \$5,000 for the victims.

Problems of Henlein Party.—Konrad Henlein, leader of the Nazis or German Sudeten party in Czechoslovakia, was reported as facing a serious internal crisis. Mr. Henlein gave orders to the parliamentary members of the party to vote for laws for defense of the state. As a result of their severe criticisms, he decided to expel recalcitrants, and it was believed he would try to cooperate with other moderate parties in the Republic. The latest communal and district elections of the Spring of 1936 seemed to show that the ascendancy among the Germans of the Henlein party had begun slightly to decrease. The party was distrusted by the Coalition, in which the German Agrarians and the German Social Democrats continued to take part. Local German opinion was favorably impressed by an address delivered on May 21 by Dr. Kamil Krofta, Foreign Minister, in which he assured an audience of German cultural workers that the Germans in Czechoslovakia were rightly to be regarded as "an organized and social unit," and not a minority in the mere ethnographical sense. They were to be regarded as a second *Staatsvolk* or state nation. Germans in the regions bordering upon Germany were suffering from the discouragement placed by the Nazi regime in the Reich upon tourist trade and other means of local revenue in the Republic. Unemployment throughout the Republic decreased from 797,770 at the end of March to 716,500 at the end of April. In April a heavy increase in imports was accompanied by a setback in exports.

North China.—An invitation from the Canton Government to organize an anti-Japanese army was rejected by the Hoopei-Chahar Council in North China. North China officials have urged strict neutrality in the event of a civil war in China. An armed clash between Canton and Nanking is feared as the Southwest's armies move northward. Leading Chinese commercial organizations in Shanghai have expressed doubts as to the actual motives behind the ostensible anti-Japanese movement of the Southwest.

Nicaragua's President.—A joint session of Congress named Dr. Carlos Jarquin the new President of Nicaragua. Ex-President Sacasa arrived in El Salvador on June 9. The exiled President charged that General Somoza secretly planned and executed the revolt in Nicaragua. Meanwhile, the policy of the United States of not interfering in the domestic affairs of American nations was reaffirmed by Secretary of State Cordell Hull in a statement prompted by representations from Chile and Peru against the possibility of intervention by the United States in Nicaragua.

Culion Lepers.—Agitation to break up Culion, famous leper colony of the Philippine Commonwealth, took on a political aspect. President Manuel Quezon proposed that the 7,000 lepers be scattered at large, and that provincial stations should replace the colony. The Manila Municipal Board adopted a resolution calling upon the Assembly for legislation to do away with segregation. The greatest obstacle to the regional stations for leprous persons was the cost. Authorities expressed small hope of any change in the near future.

Sultan Dies.—Jamalul Kiram, Sultan of Sulu, titular head of the Mohammedans of the Sulu Archipelago, died on June 7 on the Island of Jolo. Once powerful and wealthy, the Sultan in 1915 abdicated his political and civil rights. The Philippine Bureau of Non-Christian Tribes favors complete amalgamation of Moros with Filipinos. Dispute over a successor of the Sultan threatened to embroil 500,000 Moros in a civil war.

Obstacles are being overcome daily, and worries solved almost hourly in the effort to produce an AMERICA of the new design. Hopes and enthusiasms in the editorial office are resurgent, for the July 4 issue.

He sacrificed his very life for lepers. He fled human glory, died unknown. Today his fame fills the world. Next week, Frank Gerein tells the moving story of one of history's supreme heroes in "Belgium's Boast—Damien."

Is there such a thing as a Negro race? Do not be too sure of your answer. Wait and read "Just What Is a Negro?" by John T. Gillard.

Catholics have gone far in Canadian affairs. "Catholic Representation in Canadian Government," by E. L. Chicanot, is really amazing.